The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. II.—NO. 14. NEW YORK, THURSDAY, OCTOBER 8, 1868. WHOLE NO. 40.

The Revolution.

PUBLISHED WEEKLY, $2 A YEAR.

NEW YORK CITY SUBSCRIPTIONS, $2.50.

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DANIEL O'CONNELL AND LUCRETIA MOTT.

WE noticed in the National Labor Congress that some of the speeches and votes against the admission of women as delegates were in the Irish brogue. For the instruction of these recreant sons of the emerald Isle, we publish a letter on the subject of Woman's Rights from Daniel O'Connell, that noble man who has never yet had full justice done his clear head and generous heart.

In 1840, a World's Anti-Slavery Convention was called in London, to which several societies in this country sent women delegates; but, after going three thousand miles, their credentials were refused on the ground of sex. As Mr. O'Connell spoke in the Convention several times, and advocated the admission of woman, Mrs. Mott asked for his written opinion, and we give below her letter and his answer. If he were so liberal thirty years ago, how comes it that young Irishmen are so narrow to-day? Sir George Bouyer, an Irishman and a Catholic, a member of the British Parliament, gave his vote in favor of John Stuart Mill's Household Suffrage bill, and yet Irishmen *born* in this free land, would deny educated women a seat in a National Labor Convention. Shame on such men, who with one hand are struggling to grasp all the liberties of citizens for themselves, while with the other they thrust back their own mothers, wives, sisters and daughters, from the only position in which they can secure work and wages, bread and virtue; and shame on the legislators in this republic, who, by their infamous laws and constitutions, place their peers beneath the heel of ignorant Irishmen, Indians, Chinese and plantation slaves. We trust after reading Daniel O'Connell's letter, his countrymen will wisely consider woman's true position; the greatest problem given this generation for their solution. E. C. S.

DANIEL O'CONNELL ON WOMAN SUFFRAGE.

To DANIEL O'CONNELL, M.P.

THE rejected delegates from America to the "General Anti-Slavery Conference," are desirous to have the opinion of one of the most distinguished advocates of universal liberty, as to the reasons urged by the majority for their rejection, viz: that the admission of women, being contrary to English usage, would subject them to ridicule, and that such recognition of their acknowledged principles would prejudice the cause of human freedom.

Permit me, then, on behalf of the delegation, to ask of Daniel O'Connell the favor of his sentiment, as incidentally expressed in the meeting on the morning of the 13th inst., and oblige his sincere friend,

LUCRETIA MOTT.

London, Sixth mo. 17, 1840.

16 PALL MALL, 20th June, 1840.

MADAM: Taking the liberty of protesting against being supposed to adopt any of the complimentary phrases in your letter, as being applicable to me, I readily comply with your request to give my opinion as to the propriety of the admission of the female delegates into the Convention.

I should premise by avowing, that my first impression was strong against that admission; and I believe I declared that opinion in private conversation. But when I was called on, by you, to give my personal decision on the subject, I felt it my duty to investigate the grounds of the opinion I formed; and upon that investigation, I easily discovered that it was founded on no better grounds than an apprehension of the ridicule it might excite, if the Convention were to do what is so unusual in England—to admit women to an equal share and right of discussion. I also, without difficulty, recognized that this was an unworthy, and indeed a cowardly motive, and I easily overcame its influence.

My mature consideration of the entire subject convinces me of the right of the female delegates to take their seats in the Convention, and of the injustice of excluding them. I do not care to add, that I deem it also impolitic; because that exclusion being unjust, it ought not to have taken place, even if it could also be politic.

My reasons are—*First*—That it has been the practice in America for females to act as delegates and office-bearers, as well as in the common capacity of members of anti-slavery societies, the persons who called this Convention ought to have warned the American Anti-Slavery Societies to confine their choice to males; and, for want of this caution, many female delegates have made long journeys by land, and crossed the ocean, to enjoy a right which they had no reason to fear would be withheld from them at the end of their tedious voyage.

Secondly—The cause which is so intimately interwoven with every good feeling of humanity, and with the highest and most sacred principles of Christianity—the anti-slavery cause in America—is under the greatest, the deepest, the most heart-binding obligations to the females who have joined the anti-slavery societies in the United States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush. The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors, and the firmness of martyrs; and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumely offered to their rights. Neither are this slight and contumely much diminished by the fact, that it was not intended to offer any slight or to convey any contumely. Both results inevitably follow from the fact of rejection. This OUGHT NOT to be.

Thirdly—Even in England, with all our fastidiousness, women vote upon the great regulation of the Bank of England; in the nomination of its directors and governors, and in all other de-

tails equally with men; that is, they assist in the most awfully important business, the regulation of the currency of this mighty empire, influencing the fortunes of all commercial nations.

Fourthly—Our women, in like manner, vote at the India House—that is, in the regulation of the government of more than one hundred millions of human beings.

Fifthly—Mind has no sex; and in the peaceable struggle to abolish slavery, all over the world, it is the basis of the present Convention, to seek success by peaceable, moral and intellectual means alone, to the utter exclusion of physical force or armed violence. We are engaged in a strife, not of strength, but of argument. Our warfare is not military—it is strictly Christian. We wield not the weapons of destruction or injury to our adversaries. We rely entirely on reason and persuasion common to both sexes, and on the emotions of benevolence and charity, which are more lovely and permanent amongst women than amongst men.

In the church to which I belong, the female sex are devoted by as strict rules, and with as much if not more unceasing austerity, to the performance (and that to the exclusion of all worldly or temporal joys and pleasures) of all works of humanity, of education, of benevolence, and of charity, in all its holy and sacred branches, as the men.

The great work in which we are now engaged, embraces all these charitable categories; and the women have the same duties, and should therefore enjoy the same rights with the men, in the performance of their duties.

I have a consciousness that I have not done *my* duty in not sooner urging these considerations on the Convention. My excuse is, that I was unavoidably absent during the discussion on the subject.

I have the honor to be, very respectfully, Madam,

Your obedient servant,
DANIEL O'CONNELL.

Mrs. Lucretia Mott.

ANNA ELIZABETH DICKINSON.

BY MRS. ELIZABETH CADY STANTON.

"From Eminent Women of the Age."

In listening to the many interesting incidents of this young girl's life, not all entrusted to me for publication, my feelings have vacillated between pity and admiration,—pity, for all the trials of her childhood and youth, in loneliness, poverty, and disappointment; and admiration for the indomitable will, courage, and rare genius, by which she has carved her way, with her own right hand, to fame and independence. While so many truly great women, of other times and countries, have marred their fair names, and thrown suspicion on their sex by their vices and follies, this noble girl, through all temptations and discouragements, has maintained a purity, dignity, and moral probity of character, that reflect honor on herself, and glory on her whole sex.

Anna Elizabeth Dickinson was born in Philadelphia the 28th of October, 1842. Her father, John Dickinson, was a merchant of sound intellect, and moral principle, a clear, concise reasoner, an earnest abolitionist, and took an active part in the anti-slavery discussions of that time. He was a benevolent, trusting man, and through the noblest traits of his character became involved in his business relations, and was reduced to poverty. His misfortunes preyed upon his mind and health; and he died soon after with a disease of the heart, leaving a wife and five children, Anna, the youngest but two years old. The last night of his life was passed in an anti-slavery meeting, where he spoke earnestly; and on his way home, not feeling well, he stopped at a druggist's to get some medicine and died there without a struggle.

Her mother, Mary Edmundson, was born in Delaware, of an aristocratic family. She is a woman of refinement and cultivation, and was carefully reared in conditions of ease and luxury.

Both were descendants of early the Quakers settlers, and rigid adherents to the orthodox Friends. Their courtship lasted thirteen years, showing the persistency and fidelity of the father on one side, and the calm deliberation of the mother on the other. As a baby, Anna was cross, sleepless, restless, and crying continually with a loud voice, thus preparing her lungs for future action. She was a wayward, wilful, intensely earnest, imaginative child, causing herself and her elders much trouble and unhappiness. They, seeing her impatience of control, endeavored to "break her will,"—a saying that has worked as much cruelty in the world as the proverb of Solomon, "Spare the rod and spoil the child," Fortunately they did not succeed, and through the triumph of that indomitable will, we boast to-day that the most popular American orator is a woman. She was considered an incorrigible child at school as well as at home. Though she always knew her lessons, the absurd and arbitrary discipline so chafed her free spirit that she was generally in a state of rebellion.

With courageous defiance she would submit to punishment rather than rules she thought foolish and unnecessary. She had an intuitive knowledge of character, and early saw the hypocrisy, deceit and sham of the world,—the hollowness of its ceremonies, forms, and opinions; and with wonderful powers of sarcasm she could lay bare the faults and follies of those about her. Hence she was a terror to timid, designing teachers and scholars; and *good* children were warned against her influence. Yet, as she was ever the champion of those who suffered wrong and injustice, she had warm friends and admirers among her schoolmates.

She says she always felt herself an Ishmaelite among children, fighting not only her own battles, but for those too timid and shrinking to fight for themselves. Her school-days were days of darkness and trial. Owing to her mother's limited means, she was educated in the free schools of the Society of Friends. Meeting there the children of wealthy Quakers, they would laugh at her poverty, and thoughtlessly ask her "why she wore such common clothes." She would promptly reply, "My mother is poor, and we work for all we have." Although she accepted her condition with bravery, she determined to better it as fast as she could; yet such taunts were alike galling to her and cruel in those who uttered them. Nevertheless, they were not without their power in developing the future woman; so far from depressing her youthful energies, they stung her into a nobler life. In her hours of solitude she would resolve to lift herself above their shafts, to make a home for her mother, and surround her with every comfort. Thus great souls feed and grow on what humbles smaller ones to dust.

Her love for her mother was the strongest feeling in her nature, and it was to relieve her from constant toil that she early desired some profitable employment that she might earn money for her own support. It was the sorrow of her childhood to see her mother pale, and worn, struggling with her multiplied cares,—for, in addition to her own family, she kept boarders and taught a private school. Thus, with ceaseless love and care and industry, that noble woman fed and clothed and educated her fatherless children, and to-day has the satisfaction of seeing them all noble men and women; and mid peace and plenty she remembers the long days of darkness, poverty, and self-denial no more. For the encouragement of those parents who have wayward, wilful children, I would mention the fact that Anna, who was a greater trial to her mother than all her other children and cares put together, is now her pride, her comfort, and her support.

When about twelve years old she entered "Weston Boarding-School of Friends," in Chester County, and remained there two years; from this she went to "Friends' Select School" in Philadelphia, where she applied herself so diligently to her studies, that, although she pursued over a dozen branches at one time, she seldom failed in a recitation.

During all her school days, she read with the greatest avidity every book that she could obtain. Newspapers, speeches, tracts, history, biography, poetry, novels, and fairy tales were all alike read and relished. For weeks and months together her average hours for sleep were not five in the twenty-four. She would often read until one o'clock in the morning, and then seize her school-books and learn her lessons for the next day. She did not study her lessons, for, with her retentive memory, what she read once was hers forever. The rhymes and compositions she wrote in her young days bear evident marks of genius. When fourteen years old she published an article headed "Slavery" in the *Liberator*. She early determined that she would be a public speaker. One of her greatest pleasures was to get a troop of children about her and tell them stories; if she could fix their attention and alternately convulse them with laughter, and melt them into tears, she was perfectly happy. She loved to wander all over the city alone, to think her own thoughts, and see what was going on in the outer world. One of her favorite rendezvous was the Anti-Slavery Office in Fifth street; where she would stay for hours to hear people talk about the horrors of slavery, or to read papers, tracts, and books on that subject. At seventeen she left school.

She was skilful in all kinds of housework, and orderly in her arrangements. She was willing to do any kind of work to make an honest living. No service, however hard, or humble, seemed menial to her. Being a born queen, she felt she dignified whatever she touched; even the broom became a sceptre of royalty in her hand.

When about thirteen years old she visited a lawyer's office one day, on her way from school, and asked for some copying. He, pleased with the appearance of the bright child, asked her if she intended to do it herself; she said, Yes. He gave her some, which she did so well that he interested himself at once in her behalf, and secured her work from other offices as well as his own. How she could get money to buy books was the one thought, next to helping her mother, that occupied her mind. To this end

she would do anything,—run errands, carry bundles, sweep walks,—and as soon as she had obtained the desired sum, she would buy a book, read it with the greatest avidity, then take it to a second-hand book-store and sell it for a fraction of its cost and get another. When seven years old she would take Byron's works, secrete herself under the bed that she might not be disturbed, and read for hours. There was something in the style, spirit, and rhythm, that she enjoyed, even before the thought was fully understood. She had a passion for oratory, and when Curtis, Phillips, or Beecher lectured in Philadelphia, she would perform any service to get money enough to go. On one occasion she scrubbed a sidewalk for twenty-five cents, to hear Wendell Phillips lecture on "The Lost Arts." There are many very interesting anecdotes of her life during this period, illustrating her fortitude under most trying circumstances and her strong faith in a promising future. Through her magnetism and self-confidence she went forth and did many things unchallenged, that others of her sex and age would not have had the courage or presumption to attempt. There was something so irresistible in her face and manner that entire strangers would yield her privileges, which others would not dare to ask. In her fourteenth year while with relatives in the country, during the holidays, she attended a Methodist protracted meeting, and was deeply moved on the subject of religion, was converted and joined the church. Her mind, however, was much disturbed on theological questions for several years, but after great distress and uncertainty, with the opposing doctrines and opinions she heard on all sides, she found rest at last in the liberal views of those who taught that religion was life,—faith in the goodness, and wisdom of God's laws, and love to man. She disliked the silent Quaker meetings, and made every excuse to avoid them. Her repudiation of that faith was a source of unhappiness both to her family and herself. About this time she spent a few months as a pupil and assistant teacher in a school at New Brighton, Beaver County; but as her situation there was not pleasant, she applied for a district school that was vacant in that town. About to make the final arrangement with the committee, she asked what salary they gave. One gentleman remarked, "A man has taught this school heretofore, and we gave him twenty-eight dollars a month; but we should not give a girl more than sixteen." There was something in his manner and tone so insulting that her pride compelled her to scorn the place she needed, and, drawing herself up to her full proportions, she said with great vehemence, "Sir, are you a fool, or do you take me for one? Though I am too poor to-day to buy a pair of cotton gloves, I would rather go in rags than degrade myself by accepting anything at your hands." And she shook the dust of that place from her feet, and went home to struggle on with poverty, firm in the faith of future success. Young, inexperienced, penniless, with but few friends and none knowing her greatest trials, she passed weeks looking for a situation, in vain. At last she was offered a place as saleswoman in a store, which she accepted; but finding that it was her duty to misrepresent goods to customers, she left at once, because she would not violate her conscience with the tricks of trade.

The distinctions she saw everywhere between boys and girls, men and women, giving all the opportunities and advantages of life to one sex, early filled her with indignation, and she determined to resist this tyranny wherever she found it. Sitting at home one Sunday in January, 1860, she read a notice that the "Association of Progressive Friends" would hold a meeting that afternoon, to discuss "woman's rights and wrongs." She resolved to go, and, in company with another young girl, was there at the appointed hour. Ten minutes were allowed the speakers to present their opposing views. "It was my good fortune," says Dr. Longshore, "to be there, and to announce at the opening of the meeting, that ladies were particulary invited to speak, as the subject was one in which they were interested. In response to this invitation, after several persons had spoken, Anna arose near the centre of the hall. Her youthful face, black curls, and bright eyes, her musical voice, subdued and impressive manner, commanded at once the attention of the audience. She spoke twice, her allotted time, and right to the point. These were her first speeches in public, and her auditors will long remember that day." She gave a new impusle to the meetings and a fresh interest in the association for months afterward.

The next Sunday she spoke again, and on the same subject. An attempt was made, by an opponent, by interruptions, foolish questions, sneers, and ridicule to put her down. This was a nervous, bilious, man who spoke with the arrogance and assumption usual in that type of manhood,—as if he were a partner of the Most High in giving law to the universe; as if it were his special mission to map out the sphere of woman, the paths wherein she might with safety walk. By some magnetic law he fixed his eyes on this strange girl, into whose soul the floods of indignation were pouring thick and fast; and when he finished, the scene that followed was almost tragic. She rose, her feeling at white heat, and, with flashing eye and crimson cheek, she turned upon her antagonist, looking him square in the face, and poured out the vials of her pent-up wrath,—the sum of all the wrongs she had felt through struggling girlhood; the insults to womanhood she had read and heard; the barbarisms of law, of custom, and of daily life, that but for the strong will God had given her to resist, would have ground her, with the multitudes of her sex, to powder. She poured out such volleys of invective, sarcasm, and denunciation, painted the helplessness of women with such pathos and power, giving touching incidents of her own experience, that her antagonist sunk lower and lower into his seat and bowed his head in silence and humiliation, while those who witnessed the scene were melted to tears. Never was an audience more electrified and amazed than were they with the eloquence and power of that young girl. No one knew who she was, or whence she came; but all alike felt her burning words, and withering scorn of him who had dared to be the mouth-piece of such time-honored insolence and cant about the sphere of woman. Pointing straight at him, and, with each step approaching nearer where he sat saying, You, sir, said thus and so, she swept away his arguments, one by one, like cobwebs before a whirlwind, and left him not one foot of ground whereon to stand. When she finished, he took his hat and sneaked out of the meeting like a whipped spaniel, to the great amusement of the audience.

From this hour Elwood and Hannah Longshore became Anna's most faithful and trusted friends and advisers. They appreciated her genius, comprehended the difficulties of her position, and gave her a helping hand in securing means of support. They encouraged her ambition to become a public speaker. So intense and earnest was she in all her desires, that she easily surmounted every difficulty to secure her ends. No lions ever crouched in her path; it was the real, not the imaginary, that blocked her way.

Soon after the scene in the Sunday meeting, two gentlemen called at her home one day and inquired for Anna Dickinson. They had heard her speak, and were so much pleased that they desired to know something of her family and surroundings. As soon as they inquired for Anna, the mother's heart stood still, supposing that these men had come to complain of some of her pranks in the neighborhood; and she was by no means relieved, when she heard that her daughter had made a speech in a public meeting on Sunday, and they had come to congratulate her on her success.

Her public career was at first a great mortification to her mother, who felt that by this erratic course she was bringing shame and humiliation on her family, never dreaming that she was so soon to occupy one of the proudest positions before the American people, to distinguish her family, and place them in conditions of ease and luxury. But she shared the common fate of genius,—persecution in the house of its friends. At this time she became a constant visitor at the house of Dr. Longshore, and found there the affection and wisdom, the warm and sympathizing friendship her generous and impulsive nature most needed for its development and control. They took her to their hearts, cared for her in every way, and to this day she calls their house her home.

"We felt towards her," says Dr. Longshore, "as if she were our own child, and she lingered with us in her visits with filial devotion. We were the first strangers to manifest an interest in her welfare and future plans, and she reciprocated our friendship with confidence and love. She was always so happy, so full of hope and life, that her presence seemed like that of an angel. Hour after hour, in the evening, when all was still, she would entertain us with her varied experiences, at home, in school, in church, in company, with her teachers, playmates, and strangers, with her efforts to get books, clothes, comforts, laughing and crying by turn. Her recitals were so full, glowing, and eloquent, that we took no note of the passing time, and the midnight hours would often find us lingering still, pleased and patient listeners of this strange child's life."

After reading some thrilling account of the slave system, one night, she had a remarkable dream. She thought she was herself a slave-girl, the victim of all the terrible experiences of that condition. The toil, the lash, the starvation and nakedness, the auction-block, the brutality of driver and owner, were all so vividly painted on her imagination that she could not rid herself of the horrid realities of that system. She could never speak on that subject in public or private, but this terrible memory would come vividly back to her, intensifying her feelings, and giving an added power to her words.

After attending the meeting of Progressive Friends for several weeks, she was invited to speak in Mullen Hill, New Jersey, and on the first Sunday in April, 1860, she made the first speech to which she had given any previous thought. The large school-house was crowded; her subject was "Woman's Work." Speaking from the depths of her own experience, she held the audience in breathless silence for over

an hour. There was an indescribable pathos in her full, rich voice, that, aside from what she said, touched the hearts of her hearers, and moved many to tears. Her power seemed miraculous to the people, and they would not disperse until she promised to speak again in the evening. Some one remarked at the adjournment, "If Lucretia Mott had made that speech it would be thought a great one." In the evening she spoke on the subject of slavery, for the first time, and with equal effect. A collection of several dollars was taken up for her, the first she ever received for giving an address.

Failing to find employment in Philadelphia she accepted, as a last resort, a district school in Buck's County, with a salary of twenty-five dollars a month. She came home once in two weeks to take part in the Sunday meetings. On her eighteenth birthday she went to Kennett Square,—a small village, thirty two miles from Philadelphia,—to attend an anti-slavery meeting that remained in session two days. She spoke on slavery and non-resistance. In that doctrine of Friends she had no faith. A discussion arose as to the right and duty of slaves to forcible resistance. She and Robert Purvis, who was in the chair, spoke in the affirmative, and, in a protracted discussion, maintained their opinion, against the majority, "that resistance to tyranny is obedience to God." Anna wound up one of her glowing periods with the words of Lovejoy: "If I were a slave, and had the power, I would bridge over the chasm which yawns between the hell of slavery and the heaven of freedom with carcasses of the slain." The effect of her speech was startling, and thrilled the whole audience. Robert Purvis unconsciously rose from his chair, and bent forward, electrified with a new hope of liberty for his race, looking as if their fate rested on her lips.

During her summer vacation she spoke several times to large audiences in New Jersey. On one occasion, in the open air in a beautiful grove, where hundreds had assembled to hear her, she spoke both morning and afternoon on temperance and anti-slavery, producing a profound sensation. At another time several Methodist clergymen had assembled to lay the corner-stone of a new church in a village where she was announced to speak. They went to hear her, from mere curiosity, in rather a sneering frame of mind; she, knowing that fact, was moved to speak with more than usual pathos and power. They made themselves quite merry in the beginning, but before she closed they were serious, subdued, and in tears. The next day one of them introduced himself to her, and said, "I have always ridiculed 'Woman's Rights,' but, so help me God, I never shall again." At all these meetings contributions were taken up for her benefit, and she began to thing that this might prove to be her means of support. On the evening of the day that she closed her school, she advertised a meeting to be held in the school-house, but the crowd was so great that they adjourned to a church near by. She spoke on "Woman's Work;" and with the novelty of the subject and the whole proceeding, she quite startled that stolid community.

PHILADELPHIA SCHOOL OF DESIGN FOR WOMEN.—We have received from F. W. Braidwood, Principal, the Prospectus of the above named school; a worthy institution which we would recommend to all young women desiring education in art.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER VIII.

MORALITY UNDERMINED BY SEXUAL NOTIONS OF THE IMPORTANCE OF A GOOD REPUTATION.

It has long since occurred to me, that advice respecting behavior, and all the various modes of preserving a good reputation, which have been so strenuously inculcated on the female world, were specious poisons, that incrusting morality eat away the substance. And, that this measuring of shadows produced a false calculation, because their length depends so much on the height of the sun, and other adventitious circumstances.

From whence arises the easy fallacious behavior of a courtier? From this situation, undoubtedly: for standing in need of dependents he is obliged to learn the art of denying without giving offence, and of evasively feeding hope with the chameleon's food; thus does politeness sport with truth, and eating away the sincerity and humanity natural to man, produce the fine gentleman.

Women in the same way acquire, from a supposed necessity, an equally artificial mode of behavior. Yet truth is not with impunity to be sported with, for the practised dissembler, at last, becomes the dupe of his own arts, loses that sagacity which has been justly termed common sense: namely, a quick perception of common truths: which are constantly received as such by the unsophisticated mind, though it might not have had sufficient energy to discover them itself, when obscured by local prejudices. The greater number of people take their opinions on trust, to avoid the trouble of exercising their own minds, and these indolent beings naturally adhere to the letter, rather than the spirit of a law, divine or human. "Women," says some author, I cannot recollect who, "mind not what only heaven sees." Why, indeed, should they? it is the eye of man that they have been taught to dread—and if they can lull their Argus to sleep, they seldom think of heaven or themselves, because their reputation is safe; and it is reputation not chastity and all its fair train, that they are employed to keep free from spot, not as a virtue, but to preserve their station in the world.

To prove the truth of this remark, I need only advert to the intrigues of married women, particularly in high life, and in countries where women are suitably married, according to their respective ranks by their parents. If an innocent girl becomes a prey to love, she is degraded forever, though her mind was not polluted by the arts which married women, under the convenient cloak of marriage, practice; nor has she violated any duty—but the duty of respecting herself. The married woman, on the contrary, breaks a most sacred engagement, and becomes a cruel mother when she is a false and faithless wife. If her husband has still an affection for her, the arts which she must practice to deceive him will render her the most contemptible of human beings; and at any rate, the contrivances necessary to preserve appearances, will keep her mind in that childish or vicious tumult which destroys all its energy. Besides, in time, like those people who habitually take cordials to raise their spirits, she will want an intrigue to give life to her thoughts, having lost all relish for pleasures that are not highly seasoned by hope or fear.

Sometimes married women act still more audaciously; I will mention an instance.

A woman of quality, notorious for her gallantries, though as she still lived with her husband, nobody chose to place her in the class where she ought to have been placed, made a point of treating with the most insulting contempt a poor timid creature, abashed by a sense of her former weakness, whom a neighboring gentleman had seduced and afterward married. This woman had actually confounded virtue with reputation; and, I do believe, valued herself on the propriety of her behavior before marriage, though when once settled, to the satisfaction of her family, she and her lord were equally faithless—so that the half alive heir to an immense estate came from heaven knows where!

To view this subject in another light.

I have known a number of women who, if they did not love their husbands, loved nobody else, giving themselves entirely up to vanity and dissipation, neglecting every domestic duty; nay, even squandering away all the money which should have been saved for their helpless younger children, yet have plumed themselves on their unsullied reputation, as if the whole compass of their duty as wives and mothers was only to preserve it. Whilst other indolent women, neglecting every personal duty, have thought that they deserved their husband's affection, because they acted in this respect with propriety.

Weak minds are always fond of resting in the ceremonials of duty, but morality offers much simpler motives; and it were to be wished that superficial moralists had said less respecting behavior, and outward observances, for unless virtue of any kind is built on knowledge, it will only produce a kind of insipid decency. Respect for the opinion of the world has, however, been termed the principal duty of woman in the most express words, for Rousseau declares, "that reputation is no less indispensable than chastity." "A man," adds he, "secure in his own good conduct, depends only on himself, and may brave the public opinion; but a woman, in behaving well, performs but half her duty; as what is thought of her, is as important to her as what she really is. It follows hence, that the system of a woman's education should, in this respect, be directly contrary to that of ours. Opinion is the grave of virtue among the men; but its throne among women." It is strictly logical to infer, that the virtue that rests upon opinion is merely worldly, and that it is the virtue of a being to whom reason has been denied. But, even with respect to the opinion of the world, I am convinced that this class of reasoners are mistaken.

This regard for reputation, independent of its being one of the natural rewards of virtue, however, took its rise from a cause that I have already deplored as the grand source of female depravity, the impossibility of regaining respectability by a return to virtue, though men preserve theirs during the indulgence of vice. It was natural for women then to endeavor to preserve what once lost—was lost forever, till this care swallowing up every other care, reputation for chastity became the one thing needful to the sex. But vain is the scrupulosity of ignorance, for neither religion nor virtue, when they reside in the heart, require such a puerile attention to mere ceremonies, because the behavior must, upon the whole, be proper, when the motive is pure.

To support my opinion I can produce very respectable authority; and the authority of a cool reasoner ought to have weight to enforce a

consideration, though not to establish a sentiment. Speaking of the general laws of morality, Dr. Smith observes—"That by some very extraordinary and unlucky circumstance, a good man may come to be suspected of a crime of which he was altogether incapable, and upon that account be most unjustly exposed for the remaining part of his life to the horror and aversion of mankind. By an accident of this kind he may be said to lose his all, notwithstanding his integrity and justice; in the same manner as a cautious man, notwithstanding his utmost circumspection, may be ruined by an earthquake or an inundation. Accidents of the first kind, however, are perhaps still more rare, and still more contrary to the common course of things than those of the second; and it still remains true, that the practice of truth, justice and humanity, is a certain and almost infallible method of acquiring what those virtues chiefly aim at, the confidence and love of those we live with. A person may be easily misrepresented with regard to a particular action; but it is scarcely possible that he should be so with regard to the general tenor of his conduct. An innocent man may be believed to have done wrong: this, however, will rarely happen. On the contrary, the established opinion of the innocence of his manners will often lead us to absolve him where he has really been in the fault, notwithstanding very strong presumptions."

I perfectly coincide in opinion with this writer, for I verily believe, that few of either sex were ever despised for certain vices without deserving to be despised. I speak not of the calumny of the moment, which hangs over a character, like one of the dense fogs of November over this metropolis, till it gradually subsides before the common light of day, I only contend, that the daily conduct of the majority prevails to stamp their character with the impression of truth. Quietly does the clear light, shining day after day, refute the ignorant surmise, or malicious tale, which has thrown dirt on a pure character. A false light distorted, for a short time, its shadow—reputation; but it seldom fails to become just when the cloud is dispersed that produced the mistake in vision.

Many people, undoubtedly, in several respects, obtain a better reputation than, strictly speaking, they deserve, for unremitting industry will mostly reach its goal in all races. They who only strive for this paltry prize, like the Pharisees, who prayed at the corner of streets, to be seen of men, verily obtain the reward they seek; for the heart of man cannot be read by man! Still the fair fame that is naturally reflected by good actions, when the man is only employed to direct his steps aright, regardless of the lookers-on, is in general, not only more true but more sure.

There are, it is true, trials when the good man must appeal to God from the injustice of man; and amidst the whining candor or hissing of envy, erect a pavilion in his own mind to retire to, till the rumor be overpast; nay, the darts of undeserved censure may pierce an innocent, tender bosom through with many sorrows; but these are all exceptions to general rules. And it is according to these common laws that human behavior ought to be regulated. The eccentric orbit of the comet never influences astronomical calculations respecting the invariable order established in the motion of the principal bodies of the solar system.

I will then venture to affirm, that after a man has arrived at maturity, the general outline of his character in the world is just, allowing for the before mentioned exceptions to the rule. I do not say that a prudent, worldly-wise man, with only negative virtues and qualities, may not sometimes obtain a more smooth reputation than a wiser or a better man. So far from it, that I am apt to conclude from experience, that where the virtue of two people is nearly equal, the most negative character will be liked best by the world at large, whilst the other may have more friends in private life. But the hills and dales, clouds and sunshine, conspicuous in the virtues of great men, set off each other; and though they afford envious weakness a fairer mark to shoot at, the real character will still work its way to light, though bespattered by weak affection, or ingenious malice.*

With respect to that anxiety to preserve a reputation hardly earned, which leads sagacious people to analyze it, I shall not make the obvious comment; but I am afraid that morality is very insidiously undermined, in the female world, by the attention being turned to the show instead of the substance. A simple thing is thus made strangely complicated; nay, sometimes virtue and its shadow are set at variance. We should never, perhaps, have heard of Lucretia, had she died to preserve her chastity instead of her reputation. If we really deserve our own good opinion, we shall commonly be respected in the world; but if we pant after higher improvement and higher attainments, it is not sufficient to view ourselves as we suppose that we are viewed by others, though this has been ingenuously argued as the foundation of our moral sentiments.† Because, each bystander may have his own prejudices, besides the prejudices of his age or country. We should rather endeavor to view ourselves, as we suppose that Being views us, who seeth each thought ripen into action, and whose judgment never swerves from the eternal rule of right. Righteous are all His judgments—just, as merciful!

The humble mind that seeketh to find favor in His sight, and calmly examines its conduct when only His presence is felt, will seldom form a very erroneous opinion of its own virtues. During the still hour of self-collection, the angry brow of offended justice will be fearfully deprecated, or the tie which draws man to the Deity will be recognized in the pure sentiment of reverential adoration, that swells the heart without exciting any tumultuous emotions. In these solemn moments man discovers the germ of those vices, which, like the Java tree, shed a pestiferous vapor around—death is in the shade! and he perceives them without abhorrence, because he feels himself drawn by some cord of love to all his fellow-creatures, for whose follies he is anxious to find every extenuation in their nature—in himself. If I, he may thus argue, who exercise my own mind, and have been refined by tribulation, find the serpent's egg in some fold of my heart, and crush it with difficulty, shall not I pity those who are stamped with less vigor, or who have heedlessly nurtured the insidious reptile till it poisoned the vital stream it sucked? Can I, conscious of my secret sins, throw off my fellow-creatures, and calmly see them drop into the chasm of perdition that yawns to receive them? No! no! The agonized heart will cry with suffocating impatience—I, too, am a man! and have vices, hid, perhaps, from human eye, that bend me to the dust before God, and loudly tell me when all is mute, that we are formed of the same earth, and breathe the same element. Humanity thus rises naturally out of humility, and twists the cords of love that in various convolutions entangle the heart.

This sympathy extends still further, till a man well pleased observes force in arguments that do not carry conviction to his own bosom, and he gladly places in the fairest light to himself, the shows of reason that have led others astray, rejoiced to find some reason in all the errors of man; though before convinced that he who rules the day makes his sun to shine on all. Yet, shaking hands thus, as it were, with corruption, one foot on earth, the other with bold strides mounts to heaven, and claims kindred with superior natures. Virtues, unobserved by men, drop their balmy fragrance at this cool hour, and the thirsty land, refreshed by the pure streams of comfort that suddenly gush out, is crowned with smiling verdure; this is the living green, on which that eye may look with complacency that is too pure to behold iniquity!

But my spirits flag; and I must silently indulge the reveries these reflections lead to, unable to describe the sentiments that have calmed my soul, when watching the rising sun, a soft shower drizzling through the leaves of neighboring trees, seemed to fall on my languid, yet tranquil spirits, to cool the heart that had been heated by the passions which reason labored to tame.

The leading principles which run through all my disquisitions, would render it unnecessary to enlarge on this subject, if a constant attention to keep the varnish of the character fresh, and in good condition, were not often inculcated as the sum total of female duty; if rules to regulate the behavior, and to preserve the reputation, did not too frequently supercede moral obligations. But, with respect to reputation, the attention is confined to a single virtue—chastity. If the honor of a woman, as it is absurdly called, is safe, she may neglect every social duty; nay, ruin her family by gaming and extravagance; yet still present a shameless front—for truly she is an honorable woman!

Mrs. Macauly has justly observed, that "there is but one fault which a woman of honor may not commit with impunity." She then justly and humanely adds—This has given rise to the trite and foolish observation, that the first fault against chastity in woman has a radical power to deprave the character. But no such frail beings come out of the hands of nature. The human mind is built of nobler materials than to be so easily corrupted; and, with all their disadvantages of situation and education, women seldom become entirely abandoned till they are thrown into a state of desperation, by the venomous rancor of their own sex."

But, in proportion as this regard for the reputation of chastity is prized by women, it is despised by men: and the two extremes are equally destructive to morality.

Men are certainly more under the influence of their appetites than women; and their appetites are more depraved by unbridled indulgence, and the fastidious contrivances of satiety. Luxury has introduced a refinement in eating that destroys the constitution; and a degree of gluttony which is so beastly, that a perception of seemliness of behavior must be worn out before one being could eat immoderately in the presence of another, and afterward complain of the oppression that his intemperance naturally produced. Some women, particularly French women, have also lost a sense of decency in this respect; for they will talk very

* I allude to various biographical writings, but particularly to Boswell's Life of Johnson.

† Smith.

calmly of an indigestion. It were to be wished, that idleness was not allowed to generate on the rank soil of wealth, those swarms of summer insects that feed on putrefaction; we should not then be disgusted by the sight of such brutal excesses.

(To be Continued.)

WORKINGWOMEN'S ASSOCIATION, NO. 1.

From the N. Y. World.

THIS association held a third meeting, Sept. 28, in the "REVOLUTION" office, 37 Park row, *World* building. The chair was taken at 7:30 by the President, Mrs. Tobitt. The Secretary, Miss Elizabeth C. Browne, read the minutes of last meeting, which were approved.

Miss Susan B. Anthony then rose and said that, of course, as she was chosen at the last meeting to represent them at the Workingmen's Association they would expect a report. She had not prepared one specially, but would say that she had attended the meeting, and was admitted, with delegates from Workingwomen's Association No. 2, and the Mount Vernon Association, without a dissentient voice. She had the pleasure to inform them that the President of that organization had in his address devoted a paragraph to the labor movement of the women, and acknowledged that they ought to have full prices for full work, and had also remarked that the ballot was the chief means that they ought to employ to gain the position in labor and in civil life to which they were entitled. (Applause.) This she was glad to hear. On the 2d day, Mrs. Stanton, a delegate from the Suffrage Association, asked to be admitted. Some debate ensued on the question of her (Mrs. Stanton's) admission, and the vote was taken, when it stood 44 for and 19 against her petition. Eighteen out of the 19 threated to withdraw in consequence of this vote, but they were pacified in the morning by a resolution offered by Mr. Cameron, of Chicago, which was to the effect that, in admitting this lady they should not be held to indorse her peculiar views on the suffrage question, but that she represented a society which had for its object the amelioration of woman's labor. Miss Anthony then referred more particularly to the object of the present meeting, and urged upon them the necessity of forming themselves into an organization. Those, however, who should join themselves in this manner ought to have every confidence in one another, and after they formed a sure, stable, and reliable association, then take a firm stand and have a fixed scale of prices for each kind of work. If they could not command 45 cents, then they could put it at less. She had talked with printers pretty considerably about the why and wherefore that women could not earn as much as the men, and one of the conclusions she had come to was that they were too much afraid of their fingers and aprons. (Laughter.) Those who stayed at home had to wash kettles, lift wash-tubs and black stoves, until their hands became blackened and hardened. It was with such a spirit as this that they ought to go to work at their cases. Of course, if they were disposed to do only half work they could not expect more than half pay. Those who wanted to compete with men must work in dead earnest. Another objection that she had noticed was that the girls were totally averse to do any hard manual labor, as for instance to lift "galleys." She would ask if they were heavier than a wash-tub filled with water and clothes, or the old cheese tubs she used to see before the time of cheese factories? (Laughter.) She remembered, when a little girl, going with her father's man to a neighboring farmer's to get a tub of butter. The farmer's daughter brought the large tub out of the cellar almost as if it had been a pail, while the big man had as much as he could do, conveniently, to lift it. (Laughter.) Now, girls, if they were educated physically, ought to lift a "form" of type with as little trouble as does the washerwoman the tub of water, or the farmer's daughter the tub of butter. The trouble is either that girls are not educated to have physical strength or else they do not like to use it. If a union of women was to succeed, it would have to be composed of strength, nerve, courage, and persistence; with no fear of dirtying their white fingers, but with a determination that when they went into an office they would go through with all that was required of them, and demand just as high wages as the men. (Applause.) She was not there, however, to dictate to them; she had risen to give a report. The labor unions feel that the women are undermining them, and hence the antagonistic feeling that exists between them. The *World* office itself at one time, when the members of the Union withdrew, took the women into their employ, the men who had left, of course, feeling hurt at this cutting their ground from under them. While there is this antagonism existing—that is, while women are willing to take less than men, the women can never expect to rise. They must be in harmony with men, bring themselves into line and work with them. A story had been told her to the effect that an employer had said that he could not think of asking these ladies to stay in of an evening, so that his paper or his work might be accomplished, and again that these ladies, when they went into an office drop the type all round the floor and ruin it by stepping on it, and still he was loth to dismiss them. She had replied that that man ought not to be a "boss." He ought to treat girls as he did the men; she did not believe in their treating girls after the old fashion of so much deference. The only thing she asked was to have justice and to make them do their work up to the line. While perhaps out of twenty girls in an office, nineteen had in view only the making of a little money to get some fine clothes. The twentieth one was earnest in making this occupation a trade for life, to get rich and to excel in business, because the nineteen are shiftless, careless, and really lacking in energy, having no ambition at all, this one is placed in the same condition as they—she cannot obtain the full price for her work, and is in every respect held of as little account as they. Now, girls in every department of work, who are willing to have black hands and hard muscles, ought to have equal chance and ought to have full and equal justice accorded them. (Applause.)

Miss Emma Peers said that she did not shirk her work in the office in which she was a compositor, no matter what time of night it was that she would be required to stop, she did it cheerfully.

The President said that she could bear testimony to the carelessness of men at any rate, for in her office there is a whole pan of type taken up from the floor every week. There is not a woman near that place all the time. (Laughter.)

Miss Anthony said that of course the women had a different story to tell.

Miss Peers averred that when she was last in the *World* office her employment was to pick up the type the men had dropped. (Laughter.)

The President said the Irish girl who picked up the type to which she referred, had a very original way of distributing it—she would take it in her hand and throw it all over the case. (Laughter.)

Miss Anthony now referred to a letter which she had received. It was addressed to the Association, and was as follows:

To the Workingwomen's Association

Having been the first printer in this city to instruct and employ female compositors, I regard the present effort at co-operation with sympathetic interest. As it appears that, among the hands now following that vocation, there are some who are qualified to take the next step as employers, and only wait for capital, in order to give them practical evidence of the sincerity of my professions, I hereby offer to donate to the society the free use of a complete printing-office for one year. I think that it would be a fair test of the experiment that it should be for that duration, and suggest that applicants for its benefits should be required to enlist for that period.

Should this offer be accepted, I will furnish on requisition a simple plan of carrying out details speedily to enable them—this pioneer band—to stand out as a shining light for the pathway of their faltering and timid sisters. Respectfully,

THE EDITOR OF THE "TAYPAYER."

Miss Anthony then read a little paragraph showing how the journeymen printers of this city had attained to such a power as they now possess, and stated that the gentlemen composing that society were willing to aid the young women to get together in a corporation. She would assure them that these gentlemen were in earnest, even though some self-interest should underlie their offer.

It was then moved by Miss Peers, seconded by Miss Susie Johns, that a Woman's Typographical Union be formed.

Miss Baker, from the *Eagle* office, Brooklyn, said that the Union men had been trying to secure that establishment to themselves, but they were determined not to give it up to them. (Hear, hear.) She said that the reason why not more of the compositors were present that evening was that they had heard it asserted that it was in some way connected with the gentlemen's Typographical Union. They had first-class lady compositors in that office, one there was who has been fifteen years at the business.

Miss Anthony would ask how much that lady received.

Miss Baker stated that at thirty-seven cents a thousand she made $18 per week. She had requested that young lady to come over that evening, but as they were bitterly opposed to the Union she would not come. Many of them had stated, however, that if they could be assured that it was not at all connected with the Typographical Union, they would come.

Miss Anthony said that she (Miss Baker) might dismiss their fears on that ground.

Miss Baker then asked if a scale of prices would be set by this society when formed. In many printing offices, both in this city and in Brooklyn, many ladies were getting thirty cents a thousand. Of course they did not expect they would be paid the same price as men, as a general rule, because they had not had the same chance to learn as the men, who were apprenticed to the trade. She would, however, state, concerning herself, that she had been at the business six months, and would say that she was as good as any man who has worked the same length of time. (Applause.)

Mr. Joseph Dixon, an old gentleman from New Jersey, asked the President how they were going to get the money to start with. If the officers of the Typographical Union shut them off, how were they going to work to own the type and fixtures of an office and start on their own hook?

Miss Anthony referred to the letter above written.

Mr. Dixon replied that as he himself was once a printer's boy he consequently felt a deep interest in their welfare, and in forming their society he would like to have a hand in too. (Laughter.)

Miss Anthony said she was unacquainted with the amount of the sinews of war which the gentleman possessed but would say that $10,000 would be acceptable. (Laughter.)

Mr. Dixon said that he would not be behind very far. (Applause.)

Miss Anthony could assure him that when they were once organized, he would be called upon to head the list.

Miss Anthony then asked the meeting generally if, should the profier be accepted, there were any young ladies who would be willing to accept a situation therein to do the job work and try the co-operative system.

Several young ladies then signified their readiness to take advantage of this offer.

The question was then put to the meeting and carried unanimously.

Miss Anthony thought that they should not organize at the present time, but wait until some future meeting, when the by-laws should be prepared and officers appointed.

The following ladies were then formed into a committee to frame the by-laws of the society, viz: Miss Augusta Lewis, Miss Susie Johns, and Miss Emma Peers.

Miss Anthony would state for their encouragement that she had seen Miss Anna Dickinson that day, who stated that she would be most happy to speak for their benefit. (Applause.) Miss Anthony then called attention to the persistence with which this lady had worked her way in the world. She first scrubbed the side walks of Philadelphia to earn twenty-five cents to go to hear Mr. Phillips who was to deliver a lecture in that place, and said further, that it was only through such energy and persistency that they could hope for ultimate success.

Mr. Dixon impressed upon them the necessity of going ahead if they wanted to succeed; otherwise, unless they showed they were in earnest, it would be a hard matter to collect money for their undertaking. Even for them to start a subscription paper would be a great thing. He had, of course, made up *his* mind what he would give. (Laughter.) He would not tell them, however, as it might prevent others from subscribing to their help as liberally as they otherwise would. (Applause.)

Rev. Nehemiah Brown, of West Thirty-fourth street, asked permission as a stranger to say a few words. He would remark that if a woman was capable of sitting upon the first throne in Europe and against whom not a word had ever been breathed, surely he was of opinion that a woman ought to be able to set type. He had taught a mixed school for many years, the female portion sitting side by side with the male, and he never saw any difference in their respective capability. He maintained that, although the law recognized it, a marriage was no marriage at all, where the husband had a shiftless wife, for woman was given to man to be a helpmeet unto him.

Mr. Joseph Willan, of Typographical Union No. 6, was present and made a few remarks, in which he encouraged them to persevere in the work which they had commenced. As for himself, he was a printer, to "the manor born." His father had been a printer, his mother had been a printer, and he had two sisters who wer

printers. He had seen his mother set up bill-heads, cards, and pamphlets, fold, stitch, and bind, and do everything connected with the entire working of an office. Labor, he said, must be united to support itself. If the rich man can get them singly, he will turn and twist them to his will; but when united they can dictate their own terms. (Applause.) If they would now join together they would give them a chance to help each other.

Mr. Tomlinson asked whether, if they should adopt a lower scale of prices, they (the Typographical Union) would recognize them.

Mr. Willan said that, as far as he was concerned, he would. (Hear hear.) If they should come in with them they would then have a chance of lifting them a little higher. To give an instance of the strength and brotherhood, as it were, which existed between the different bodies, he would mention that the Collar Association of Troy sent $500 to the relief of the bricklayers who struck in this city some weeks ago.

Miss Anthony said that many members of the Typographical Society said that they would stand by woman to help her. (Applause.) At one time, no doubt, they had been their enemies, but even the members of that Society can repent and become eventually their firm and lasting friends. (Applause.)

On motion of Miss Anthony, seconded by Miss Emma Peers, the meeting then adjourned.

LETTER FROM GEO. FRANCIS TRAIN.

THE MAID OF ERIN PROPOSES HERSELF AS HOSTAGE.—IF HENS CAN CROW LET 'EM CROW.—COCK-PECKED WIVES AND HEN-PECKED HUSBANDS.—WHAT STATUTE PREVENTS WOMEN FROM WEARING MEN'S CLOTHES?—WHY ARE WOMEN ONLY CALLED ANGELS WHEN YOUNG?

DUBLIN, FOUR COURTS MARSHALSEA,
Sept. 9, 1868.

DEAR REVOLUTION: If the women could get me out, I soon should be free. Bouquets and books of poems, baskets of grapes and boxes of fruit and letters from a host of friends.

A YOUNG IRISH GIRL PROPOSES HERSELF AS A HOSTAGE FOR MY RELEASE.

CORK, August 29.

DEAR MR. TRAIN: I thank you most gratefully for taking such trouble as to send me the little book and paper; at the same time I hope you don't imagine that I ever believed all the hard things that your vile detractors say of you. I have too much confidence in your great principles to believe them, but I get so angry at these cowardly attacks, that I feel very much inclined to stand on Woman's Rights and give them a good knock down.

Your *Train Extra* is a great weapon of defence in my hands, and I generally come off victorious out of all my encounters, and they are not a few.

Dear Mr. Train, I hope you won't think me foolish or silly to be writing the proposal I have to make you, but by your trial I think it is almost necessary you should be at your personal liberty to procure proofs to free yourself of those false claims. Suppose then, that you get a substitute or personal hostage to remain in custody till your return. Would such a thing be feasible? If so, dear Mr. Train, I would myself, willingly, cheerfully take your place, and remain as prisoner till your return. I don't know if such a circumstance would be allowed, but I dare say you do, and please act upon it, and let me know.

There has been a perfect storm here about my ears for seeing your name on your letters. They want to know if I am going to America on the express train, and to mind lest you blow up on the way or get off the track. But I have told them to take care of themselves, and keep clear of the lines, for you are an American Train, and generally go ahead. Once more pardon me for my very frequent and troublesome intrusions, and hoping one day to hail you on American soil as President of that land which my heart sighs to behold, I am, dear Mr. Train, your devoted and humble servant, ANNIE * * *

BLOOD IN THE VERY AIR.

We are coming on evil times. A religious war. A struggle between the rival churches. Chapel and cathedral under arms. I am trying to keep the people from voting. My epigram campaign, like that in Kansas, is producing A REVOLUTION.

EPIGRAM.

A VOICE FROM A BRITISH BASTILE TO THE ELECTORS OF IRELAND.

After seven centuries of fiendish hate,
Will ye still vote for Church and State?
After twenty generations of British wrong,
Will ye your misery prolong?
Then, Celtic fool and Saxon knave,
Go, vote yourself an English slave!

Would you checkmate the English Beast?
Go then and ask your Patriot Priest
To offer mass for the Nation's soul
Instead of battling at the poll.
None but a fool or sordid knave
Would vote himself an English slave!

Should Irish Bishop or Roman Pope
Deprive you of a martyr's rope,
I'd rather lie beneath the sod
And trust my patriot soul to God.
No Tory fool or Whiggish knave,
Should keep me long an English slave!

GEORGE FRANCIS TRAIN.

Four Courts Marshalsea, August 26.

DOWN WITH THE MISTRESSES AND UP WITH THE PARAMOURS.

I roared when I saw how my paramour paragraph hit Raymond. Nothing like stirring up the animals with a long pole. Man has been the slave-owner so long, he is astonished to see the slave argue with him; not only argue, but knock his pet sayings out from under him. How few sneer now at strong-minded women, since I started the satirical cry of "Three cheers for *weak*-minded women." "All those in favor of weak-minded women, say aye." These twists on the human mind cut into the bone. "Why should not women have paramours as well as men have mistresses." A bombshell in the *Times* office. That pure unadulterated-carrying-water-on-two shoulders-Chairman of Philadelphia Convention-two-faced English organ in New York, says "THE REVOLUTION" is indecent. Ergo, it is all right for men to keep mistresses, but there is no decency in women keeping paramours. Poor H. J. R., bless your soul, women prefer votes to men. Half the affection that a false society makes them assume, is got up for the occasion. Men are sensual, women intellectual. Men tell bawdy stories, women do not. Men are human, women have more dignity. Men are brutes, women are human beings. "THE REVOLUTION" is coining a new vocabulary.

WOMEN MUST BE PLAINTIFFS.

It is time that woman should be plaintiff. She has been defendant too long. Having killed several proverbs, texts and sayings which men used to keep women down, I may as well coin a new word for "THE REVOLUTION." A man who pays any attention to his wife is called hen-pecked—to sneer him down.

COCK-PECKED WIVES AND HEN-PECKED HUSBANDS.

The term is as old as Adam. Now, then, for a new word. Let us call the woman that is a drudge, a slave, a shadow of the husband, "a cock-pecked wife." We can thus shame her into independence. She will no longer say through fear of the ridicule of her husband, that "she don't want to vote." When we hear that phrase from a woman, you may know she is "a cock-pecked wife." When you see a woman sneer at "THE REVOLUTION," say, "Oh, I see, you belong to the cock-pecked brigade." When some young girl turns up her nose at a woman lecturer, shut her up with, "Ah, miss, what a cock-pecked wife" you will make. When a clergyman lectures you about woman voting, rest assured that man has a "cock-pecked consort." By being plaintiff, always attacking, we shall soon educate the ignorant, and give courage to the cowards. Let the cry go out as against the "hen-pecked battalion."

HOW SELDOM WE HEAR WOMEN PRAISED FOR THEIR INTELLECTUAL ABILITIES.—WHY MUST WOMEN ALWAYS BE MEEK, DOCILE, SUBMISSIVE—WHO MADE THAT LAW?

Why should not women box, fence, race, practice gymnastics, swim, play base-ball, rake hay, pick apples, hoe potatoes, paint houses, break stone, act as police, drive horses, sell stocks, legislate, keep hotels, build railroads, erect factories, and launch ships? When they vote, and that comes with the Revolution, they will have some nobler occupation than listening to compliments as angels. If the emancipation of the negro is to be a day of jubilee, what is it to strike the bonds of ages off the minds of women? The more I dwell upon their slavery to man, the more I am astonished that there are so few S. B. A.'s and E. C. S.' in the world, with talent and moral courage to speak for their enslaved sex. How P. P.'s continual bombardment must shake the recreant abolition stronghold, that spends all its force upon the negro, having no kind word for woman.

IF A HEN CAN CROW LET HER CROW.

The whistling girl and crowing hen couplet has done woman as much damage as Burns's stupid lines, of seeing ourselves as others see us, have to man. What analogy is there between a talking woman and a crowing hen? Just as good a couplet can be made on singing men and cackling cocks. The hen is no more a slave in the barnyard than the cock. He struts about and blows his own trumpet the same as man, but unlike man, he don't shut his consort up in the nursery and feed her on compliments. The female everywhere has a distinct individuality, except in the human race.

WHAT LAW IS THERE PREVENTING A WOMAN FROM WEARING MEN'S CLOTHES?

Is there such a law? I don't think so. If not, how can a policeman arrest a woman thus clad? How came this authority? Will the women of "THE REVOLUTION" look into it? I believe that women have a right to wear men's clothes, as much as men have to wear women's clothes. Show me the forbidden statute. Adam and Eve both wore nature's pantaloons.

WHY DO MEN CALL WOMEN ANGELS ONLY WHEN YOUNG AND BEAUTIFUL?

Because they are after the body, not the mind. They court the senses, not the intellect. They seek love, not affection. They act humanity, not divinity. They play the brute, not the image of the Creator. When old and ugly, men pass no such compliment to women. Hence, the word angel becomes an insult. Flattery is nothing else but lying. Commendation is the reward of merit. How insipid this never ceasing compliment is! This appeal to vanity is so different from pride. Egotism is noble, vanity ignoble. An angel any way is a myth. Wings in a crowded ball room are not convenient; besides I like a woman who has got something to sit down on. Angels never seem to have any conveniences of that nature, and their dresses are too long for dancing, even if they possessed feet which are not seen in the pictures. Angels usually fall. Women of intellect are more guarded with their virtue. What man loves is the sex, not the individual. And society educates woman to make the sex, not the mind, the chief attraction. GEORGE FRANCIS TRAIN.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, OCTOBER 8, 1868.

WENDELL PHILLIPS ON THE NATIONAL PROSPECT.

If Mr. Phillips had no history behind him luminous with assurances of devotion to justice and right, it would almost be uncertain whether he is to-day the nation's foe or friend. Many of his most fervent admirers are amazed at his present course in the *Anti-Slavery Standard*. Such strange incoherencies and inconsistencies as abound in his letter in that journal of Sept. 26th may well strike readers with amazement. Here are some of them in detached passages, but just and fair to the whole article:

> Faulty and defective as the republican party is, still it holds in its hands our only chance of safety.... It is a party without principles or leaders.... When the impeachment failed, it was madness to go on and admit the rebel states to their old places.... Congress betrayed its trust when it subjected the nation to such peril. The members proved themselves thoroughly dishonest or incapable, when they adjourned in presence of such a danger.... We have little confidence in Grant.... We fear he belongs more to Morgan, Conklin and Howard than to Sumner and Wade. He was drunk in the public streets, since the first day of January.... This is a fact patent as the sun at noonday.... He is a West Point graduate with his sympathies all in the wrong direction.... Of the half-dozen catchwords that the nation has extorted from his lips, not one has any relation to liberty.... His friends understand so little the epoch in which they live, that their most lavish falsehood never claims for him anything which fits him for a leader in such an hour. Pope said [of crime],
>
> "Feign what you will, and paint it e'er so strong,
> Some rising genius sins up to your song."
>
> But Grant's friends have not fancy and understanding enough of the hour to *lie* him up to its need.

Such is Mr. Phillips's estimate of the republican party and its Presidential candidate, who, he says, "hold in their hands our only chance of safety." Then truly the whole idea of a God and an overruling providence must be a delusion. When God saves by such instrumentalities it will be at most awful cost. As well proclaim blank atheism and done with it, might we not?

The foil to this strange logic of Mr. Phillips, or that rather which he expects redeems it, is all represented in one or two periods in this same article. For instance:

> The people have been largely educated to the nation's necessity and duty, and do not even affect to put off any share of it on the shoulders of Grant, or fancy that he can or will lead anybody, or anything. They see in him a tool, not a leader.... Grant's election melts the millions into one indissoluble whole.

In this last quotation lies the danger of the whole article—the whole argument, if argument it be called. To mortal sight, truth, coherence, consistency, all seem wanting. He may be right, but many of his most intelligent and faithful friends fail to see it. That the people are not "educated to their duty," or even their "necessity," would seem to be evident from the fact that they still cling with the grasp of death to those very "leaders" whom Mr. Phillips blasts with his breath of fire. Even Mr. Fessenden is forgiven, though the failure of Impeachment was and ever will be justly ascribed to him; while republican censure of brave old Thaddeus Stevens's course pursues him into the darkness of his tomb. "Wade and Sumner" will be voted down nine times out of ten in the Senate, by the friends of "Morgan, Conklin and Howard," whom Mr. Phillips deprecates, and with good reason. The Chicago platform shook under the thunders of Mr. Phillips's execration! Can he suppose the party have any thought, wish, or intention to go beyond that? How many, many times he has said parties never transcend their promise! What conservative leader do the people propose to drop and accept one more radical instead? Even in Massachusetts, Senator Sumner's prospect for re-election is not without shadow, while Ben Butler, on account of his financial opinions, will only again reach it by *working his passage*, which he is doing with consummate zeal. No conservative officer in Massachusetts, or elsewhere, is in danger of loss through conservatism alone.

And then as to Grant's election "melting the millions into one indissoluble whole." It is true that only the hope of success holds the party together at present. Like a grim iceberg it floats defiantly to-day, but beyond election are torrid heats of angry discussion and action before which the like of it never lasts. Already it has shown at least four lines of separation, two on Reconstruction and two on the question of National Finance. The success of Gen. Grant will not heal divisions there. Suffrage now is almost forgotten in other questions. And neither party in reconstruction can now secure the black *man's* right of suffrage (not to speak of the poor black woman), for Mr. Sumner's constitutional amendment has placed all that beyond Federal interference, the Chicago platform confirming the diabolical decree! Georgia has expelled the most loyal members from her legislature, and most supererogatively from the jury-box, and as Mr. Congressman Boutwell truly says, the right of suffrage must follow. The *gallant* Gov. Warmouth, of Louisiana, has strangely gone back on his black constituency, evidently preferring their white rebel masters to them; thus driving the colored population again to the verge of blank despair. To all of which the whole republican party seems to be fast reconciling itself. So that should the election of Gen. Grant "melt the millions into one indissoluble whole" on the one question of impartial suffrage, it must be to Mr. Phillips's regret, disappointment and mortification.

No, indeed; the people cannot be yet "educated to the nation's necessity and duty." When they are, they will spurn any man who will consent to be a "*tool*" to such party leaders; and any party leaders who would use such a tool. "Drunk" Mr. Phillips says the tool was, "IN THE PUBLIC STREETS, SINCE THE FIRST DAY OF JANUARY; A FACT PATENT AS THE SUN AT NOONDAY!" And in the hands of such party leaders as will use such a tool, Mr. Phillips says, "is our only chance of safety!" Can he mean it? And he knows, moreover, but too well, that many of those leaders, and some even of the very best of them, are boon companions to their chief in this same vice, if he be addicted to it, as Mr. Phillips and many others declare; and can wallow with him in its deepest, foulest mire. And with such a crew and pilot Mr. Phillips presumes to trust the ship of state on this the darkest night and stormiest ocean that ever shook their terrors in the face of the mariner.

Mr. Phillips is a brave man, and it was long the pride and glory of this editor to follow his invincible banner. But we dare not trust him here. The convictions of our conscience, the dictates of our reason, the pulsations and promptings of our whole moral and spiritual nature, forbid. And Mr. Phillips is among the last of mortal men, we trust, who would have any one trample on all these even to hold with him.

Mr. Phillips once drew the portrait of his native state in the sublime service of sending a fugitive slave woman back to slavery. It was in Music Hall in Boston, and more than three thousand people hung in breathless silence on his golden lips. As the horrible image peered out from his canvass, to the scorn and loathing of all who beheld, he suddenly paused, lifted high his hand, and in low, deep and reverential tone, exclaimed, "God damn the Commonwealth of Massachusetts!!" The very walls of the vast temple seemed to shudder at the imprecation. Many, counting it blasphemy, were struck by it as with thunder. Even Mr. Garrison, at the moment, turned pale with astonishment, from which it is doubtful if he have yet wholly recovered. But had it been blasphemy, bold and blistering, there was, at least, one in the vast audience to whom it could not have been more so, than are some of the statements and sentiments of the article on which this is an attempted commentary. P. P.

RAILWAY PASSENGERS ASSURANCE COMPANY.

The letter from a workingwoman we published last week, on the injustice of the "Hartford Insurance Company" to women, has drawn out many other communications on this subject. The proviso that "females will be insured against death only" (not accidents), is alike ludicrous and lamentable. Lamentable, because many poor women purchase these tickets, thinking themselves insured against accident, and the investment of even twenty-five cents to no purpose is to them too much to lose; ludicrous, because it shows how even such practical, hard cash men as J. G. Batterson and H. T. Sperry can absurdly base their business transactions with women on a mere tradition. Because a certain Will Shakspeare, generations ago, said "Frailty, thy name is woman," are all women to be regarded like a basket of eggs or blown glass ornaments, that must travel at the risk of the owner, while the men by their side, like stair-rods and shingle nails, may be insured against accident, with profit to the company. Now, if this injustice is based on woman's supposed frailty, let us assure these companies, that woman is no gingerly compound of divers parts, put together like a Chinese puzzle without the least cohesive attraction, that a slight jar or rude wind could resolve into her native elements, but bona-fide flesh and blood, bone and muscle, and in case of a general smash up on the cars, though she might be stripped of divers and sundry rats, mice, waterfalls, ringlets, paniers, chains, dangles, crisping-pins and calves, there would still be enough left more worthy the tender consideration of the Passenger Railway Company, than the great lumbering piece of humanity in broadcloth and brogans by her side.

Not long since, two enterprising young soldiers' widows, a dressmaker and a milliner, coming to New York to purchase goods, bought for the sum of twenty-five cents each, tickets to insure themselves against death and accident. After the hubbub of starting was over; after the boys had been through the cars with water,

fruit, candy, papers and books; after our two travellers had chatted gaily for a time, as they dashed along eating apples and peanuts, congratulating themselves on their safety tickets, they took them out for further reading and consideration. "Five thousand dollars if we are killed!" A nice sum, said one, for our orphan children! Over that bright prospect they paused and talked awhile, and in view of all the advantages such a sum would be to set George up in business and give Kate an education, these good mothers felt almost resigned to death itself.

They read further, "twenty-five dollars a week if damaged, to be paid as long as rendered unable to work." "Capital," says one, "that is more than we can clear when well;" and they paused again to laugh and talk and weep over their past joys and sorrows, their present trials and hardships, their further plans, their purchases in New York, their losses and profits, etc., but from all their past bereavements and future anxieties, ever and anon they turned with pleasure to the tickets they held in their hands, and still read on. But a sudden change came over them, the past, the present, the future, were all forgotten, as one with trembling voice read aloud, "Females will be insured against death only" (not accident). They actually turned pale with indignation and disappointment, and read that ominous sentence again and again before they could believe their own eyes. "Females insured against death only." "What a swindle," said one, "to sell us tickets with such a proviso!"

Hath not a woman eyes, hands, organs, dimensions, senses, that men dare make such distinctions between themselves and us? Is not a damaged woman as great a loss to herself, the family, the church, the state, as a damaged man? Shall we ever get to the end of the absurdities into which men run on the supposed differences in sex. The reasons of these gentlemen, if one could get at them, for this limitation of their insuring powers, would, no doubt, be worthy the consideration of Miss Lydia Becker before "The British Association, for the Advancement of Science."

But as an offset to these Connecticut barbarisms, we are comforted to find in the *Tribune*, an advertisement of a Philadelphia Insurance Company, of which Jay Cooke is President, in which the following *humane* passage occurs: "No extra rate is charged for risks on the lives of females." This is pure chivalry on the part of the great financier, but unfortunately for the credit of his sex, he lets another cat out of the bag. We did not know before, that while women could not be insured against accident, they were also taxed more than men to be insured against death.

The Continental Life Insurance Company of New York sends a little pamphlet for our consideration. We have read it carefully through, but could not find out their policy for females. As there is more sentiment and pathos in their announcement and appeal than are generally found in such documents, and as a venerable soldier is painted on the cover, one might infer that justice will be done the brave and the beautiful. We give our readers the only passages in which "females" are mentioned, that they may judge of the spirit of the New York Company.

JOINT LIVES.

It frequently occurs that a husband and wife, or partners in business, or in some risk, desire to secure an amount in case of the death of either; for this purpose, instead of going to the expense of two separate policies for the same amount, both lives are joined in one policy, and an amount named, which is payable to the survivor on the death of the other.

Which pays the most? Which gets the most? Wife or husband?

WIVES AND LIFE INSURANCE.

Wives should be the special patrons and advocates of such a beneficent institution. It is especially for their benefit. And yet oftentimes women are less favorable to it than men! Many a wife absolutely *opposes* the husband's getting a life policy! And others are indifferent to it, and, at least, do not press the matter till it is accomplished. This is surprising. We would like to remind such wives that multitudes of their number are suffering to-day from just such indifference or opposition, or, perhaps, foolish superstition. Multitudes will be sorry for it but *once*, and that is *always*. Imagine the feelings of a lone, dependent, poverty-stricken widow, as she remembers that from mistaken economy or ignorant prejudice she opposed the small outlay that would have now given herself and her babes a competence! Imagine her feelings, as she reflects that *she herself* is the cause of all these sorrows!

So the struck eagle, stretched along the plain,
No more through rolling clouds to soar again,
Viewed *her own feather* in the fatal dart,
And *winged* the shaft that quivered in her heart!
Keen were her pangs; but keener far to feel
She nursed the pinion that impelled the steel;
While the same plumage that had warmed the nest
Drank the last life-drop of her bleeding breast!

Imagine the feelings of the lone, dependent, poverty-stricken widows described above, when they remember how hard, grinding, selfish capitalists cheat the wives of soldiers who have shed their blood for the nation's life. Imagine the feelings of every woman who has been swindled by these insurance companies. To compare a being that lives and breathes at the will of another that is not worth insuring against accident, that is considered either as the toy or drudge of man, ranked in the state constitutions with idiots, lunatics and criminals, to a soaring eagle, is rather far fetched, but when we see our own fathers, husbands, brothers, sons, playing such mean tricks on poor women, we do feel very much like the eagle contemplating her own feather in the fatal dart. E. C. S.

Moral—Let all women beware of Insurance Companies.

WOMAN AS PRINTER.

The Boston *Post* has a New York correspondent who is well disposed and seems well posted as to woman's connection with the business of printing, especially in the office of the New York *World*. He writes that the female compositors and shop hands are taking steps similar to those taken by the men. The compositors have determined to start a printing office on the plan of co-operation. They indignantly deny the *World's* statement that they do not set type well. When they were employed by the *World* their work was as well done, they say, as it is done now by men, besides being cheaper. They earned from sixteen to eighteen dollars per week, and are earning as much now on other papers. They think that when women do the same kind of work that men do, and do it as well, they should be paid as much as men, and I think so too. The compositors earn a great deal more than the shop hands, and do not work so hard. Thousands of the latter are not able to make over six dollars per week, and but few get up to ten dollars. Associations have been formed among them for protection, which they sadly need, and I hope they will secure. Miss Anthony, of "The Revolution," is working hard to help those of her sex who have to work for a living, and though some of her ideas are crochetty, still she deserves both thanks and encouragement. The writer, in closing, says the condition of the female laboring classes *must* be improved some time, and the sooner the better.

REVOLUTION IN SPAIN.

The Atlantic cable has been busy for the last two weeks reporting the progress of a most remarkable Revolution in Spain. And though it has overturned an ancient and once powerful nationality, unthroned and exiled a sovereign, and is already laying new governmental foundations, it has been attended with wondrously little violence and almost no shedding of blood. With queen Isabella, terminates probably, the Bourbon reigning dynasty, after a sceptre sway in France, Spain, and other lesser kingdoms, of almost four hundred years. "To live in exile," says one of our contemporaries "is now the hard lot of many representative Bourbons, whether of the two branches, or of the Orleans offshoot; and to all human appearance it seems certain that when some future romancer shall do for their House what Bulwer has done for the Plantagenets, it is Isabella of Spain that will figure in his pages as 'the last of the Bourbons.'"

What next, is now the question. The leaders in the Revolution are not, it is to be feared, equal to the mighty responsibilities they have assumed. General Prim, the Garribaldi of the movement, is generally understood not to favor republicanism, and the election of a new monarch from the many aspirants already in the field, will be attended with difficulties even greater than have forever defeated many attempts of the kind in European history. A better hope already obtains in some quarters, inasmuch as there is known to be in Spain a strong republican party heretofore held in restraint, but that will now be able to make itself known and felt. It is even held by many that all the tendencies of Gen. Prim are in that direction, though his utterances have mostly been in the opposite direction. The people are known to be true lovers of liberty, but educated under monarchy, nearly absolute, and religion amounting to despotism, their ideas of it may be presumed to be crude in the extreme.

And it must be confessed that the example or success of our own Republic has not hitherto been such as to instruct or aid in the establishment of a new government on such ruins as Spain now presents. Cherishing a horrible chattel slave system almost a hundred years, until the Infinite Patience could and would suffer it no longer, and now vainly attempting year after year to restore the wreck to which our government was reduced by the Divine visitation, we are in no condition to extend counsel, comfort, or more material aid, even were the whole Peninsula to be swallowed in civil wars more terrible than all its earthquakes for a thousand years! To multitudes of most intelligent and thoughtful persons in both hemispheres, friends of republican institutions, it is doubtful whether we as a nation are not more a warning than an encouragement in all that pertains to free and self-government. France in terrible revolutionary extremity appealed to President Washington and our then vigorous and rising young nationality for material aid. But though her Revolution was kindled by sparks from our own, and though La Fayette himself seemed wanting only in courage to put himself at the very head of it, in every principle and pulsation of his noble soul, yearning to see his country free at least as Washington's, the aid could not be rendered. To-day our condition is far more deplorable

than then. For we also are rocking with Revolution and rebellion, more fearful, more doubtful than that which has just hurled Isabella from her throne. And on both countries, the genius of freedom and all the hopes of humanity, in the old world and the new, look with trembling interest, awaiting the momentous result. P. P.

Since the above was written we have received by Atlantic Telegraph the following republican proclamation which has been sent all over Spain.

Spaniards! Let our cry be, "Long live the Federal Republic! Down with tyranny!" Let us never more see any kings on our soil which they have rendered so unhappy. With the Republic, Democracy's popular programme—the only one approved by the people—shall be filled.

Soldiers! The Republic will at once grant you "unlimited leave of absence." You shall embrace your mothers, and say, "Thanks to the Republic, you will no longer weep on separating from your sons; for they will remain to work with you." Henceforth Spain shall fight only when her independence is threatened. As for patriot officers, there will be numerous reserve lists to reward their services.

Spaniards! It is only with the Republic that you can be free, happy, and rich. It is also with the Republic alone that property is guaranteed, and that prosperity, through industry, can grow rapidly. It is again with the Republic that our enormous taxes will diminish.

No one will be prosecuted for his opinions, because all opinions are sacred; but public thieves must be forced to deliver up fortunes won by spoliation, because crimes are not opinions. The accomplices of tyranny will receive their punishment.

Spaniards! Let us be the worthy descendants of the Cid, of Padilla Aanuza, and Riego. Let us revive at last the liberties of Castille, Aragon, and of the popular Constitution of 1812, and give them the modern perfection. Citizens! Imitate the Saragossans of 1808, and of March, 1838. Soldiers! Be the children of the nation: imitate those who followed Biego and Espartero. If you are ordered to fire on your brethren, flourish your muskets in the air. Spain has fought the Romans and Moors for centuries; one month is enough now to do away with our oppressors.

Spaniards! We are now the most villified people in Europe! Let us renew the great exploits of 1808, 1812, and 1820. In one word, let the lion rouse from his lethargy.

Spaniards! Long live the Federal Republic! and, in order to proclaim and defend it, let us shake off our degradation.

To arms for liberty!

The proclamation is signed, "Jose Maria de Orense, in the name of the National Government." M. de Orense is a refugee, aged 72, who has been residing in the south of France.

GEO. FRANCIS TRAIN FOR CONGRESS.

An immense and most enthusiastic meeting was held on Saturday evening last in this city to nominate Mr. Train as Member of Congress for the Fifth District. The vote was nearly unanimous, and great enthusiasm prevailed, particularly among the Irish portion of the meeting. The meeting was addressed by Col. Nagle of Fenian fame, Dr. J. E. Snodgrass and others.

Dr. Snodgrass, on being questioned as to whether he intended to vote for Mr. Train, answered that he was known to be in favor of Grant and Colfax; and if he should, on waking up in November, find so good a man as George Francis Train, the advocate of universal suffrage (*which he understood to include the women as well as all men alike*), elected with them, he should feel satisfied that his neighbors of the Fifth District had made a great improvement in their choice, and done well. He also contrasted in scathing tone the conduct of Reverdy Johnson, who had commenced toadying to Roebuck and the Tory aristocracy of England the moment he landed on her shore, with that of Geo. Francis Train, who devoted himself to instructing the Irish people in their rights, and the British government in its duties toward the Green Isle, for which he was suffering imprisonment, while Johnson was hob-nobbing, and dining, and wining, and passing compliments with Ireland's and America's worst enemies.

A Train Club was formed, and the meeting closed with great enthusiasm.

LETTER FROM THADDEUS STEVENS.

The N. Y. *Tribune* says the following letter was not made public until Wednesday evening, the 30th of last month. Why it is given to the world now, or at all, it is difficult to conceive from any republican consideration. Its censures and rebukes are as just as severe, but come too late. Sooner or later, and it will not be very long, the doom pronounced in the closing period will be fully realized; for "Heaven still rules," whether the party be "honest or mean":

WASHINGTON, Saturday, June 27, 1867.

DEAR SIR: I regret I cannot speak favorably of the Chicago platform. It is like most of the republican platforms for the past six years, lame and cowardly. For twenty years before the war the North behaved like poltroons in all their legislative controversies with slavery. They have much more physical than moral courage. Had it not been for a few determined men in 1861, the Union would have been dissolved. The republicans have, as I said, great physical courage, and, when driven to the test, will always conquer. They are just as timid now as they were before the war—for trade might suffer. What did the bold men at Chicago gain by selling the right of suffrage? They tell me that the loyal blacks at the South earned it by the aid they gave us, but that when they have not made that purchase, the right of suffrage remains at the pleasure of the states. Now, the republican party knows that the Declaration of Independence contains no such folly, no such wickedness. I treat every man as a man, and the right of universal suffrage as an inalienable right, long suspended from neglect, and now, for the first time since the forming of the Constitution of the United States, capable of enforcement. You insult the shades of Adams, Otis, Jefferson, and their compeers, by talking to them about bartering the imperishable right of the elective franchise. Why not traffic or sell their life, liberty and souls? This doctrine reduces all men to soulless slaves or corpses. This question must be met; the sooner it is done the more successful it will be. There is one consolation. The democrats can t find as good candidates; but from constant and long practice, will make a much more villanous platform. It is vain for the republican party to hope to maintain their liberty by skulking. Let them be bold and honest, and they will learn that "Heaven still rules." Let them be cowardly and mean, and they will receive their reward with the "hewers of wood and drawers of water."

I am, sir, very respectfully, your obedient servant,

THADDEUS STEVENS.

"Eminent Women of the Age" is the title of a handsomely bound octavo volume of six hundred and twenty pages, with a dozen excellent engravings and sketches of about fifty women, by twenty different authors. The selection of subjects for sketches has been confined chiefly to American women.

So much has been said since the foundation of the republic about the Pilgrim Fathers, to the entire forgetfulness of the noble mothers, that it is fitting some compensation should be now made, by giving a due meed of praise to the women of the present day. The generous testimonials which this volume contains show that the authors were equal to their task. It is a deeply interesting book, that once in hand cannot be laid down. It is published at Hartford, Conn., by S. M. Betts & Co. We shall give sketches from it from week to week, beginning with Anna Dickinson. Every woman in the country should give this volume a place in her library, as it is a part of the living history of our own day.

THE WOMAN SUFFRAGE CANDIDATES.

THE CANVASS IN ENGLAND.

NO. IV.

There are some very distinguished people subscribing to the John Stuart Mill Election Fund now being collected. Among the list of ladies, we see the names of Mrs. Harriet Martineau, Mrs. Bodichon, Mrs. F. Pennington, Mrs. Jacob Bright, Mrs. Henry Fawcett, Mrs. James Stansfield and Mrs. Peter Alfred Taylor. The last three mentioned are the wives of the gentlemen—Messrs. Fawcett, Stanfield and Tay—who form a part of the 73 who stood by Mr. Mill on the Woman Suffrage vote. Gladstone, Viscount Amberley, Henry Fawcett, Walter Morrison, Baron Rothschild and Goldwin Smith are also on the list.

Thomas Hughes is now making a thorough canvass of the borough of Lambeth.

Lord Amberley, who formerly represented Nottingham, and is now running in South Devon, was lately complimented by a resolution, passed at a large Liberal meeting in Nottingham, thanking him for past services to them and the party he represents, and expressing a wish for his success in his new division.

William S. Allen visited the borough of Newcastle-Under-Lyne, on September 16th, and addressed a large meeting of 2,000 people, in the covered garden, where a vote of confidence in him was passed.

Isaac Holden, who, as we said last week, is running in East Division of East Riding, has commenced the canvass in earnest, having spoken before over 2,000 people at Leeds, on the 15th of last month. A resolution pledging to support him in November was passed, with but 10 or 12 dissenting.

The electors of Windsor have received the address of Roger Eykyn. The *Times* says both parties are sanguine of success.

The O'Donoghue lately spoke before an enthusiastic audience in Dungarvan. The greatest excitement prevailed, at last breaking forth into a fight, during which, many persons were hurt in various ways.

The *West Surrey Times*, in speaking of Guildford Ouslow, who is before the people of Guildford, says: "By the new act, about 500 voters, principally of the working class, have been added to the register, bringing the total number of electors up to about 1,300." On the most careful analysis which we can make of the register, we can not see that Mr. Ouslow will have less than 350 of the 500 new voters.

Whipping in School.—The *Commercial Advertiser* thus severely, but not too severely, pronounces upon the barbarous custom of whipping children in schools, and it might add or any where else:

And now a word to the School Commissioners. It is high time some check were placed upon the whipping propensities of school principals, and we are bound to say, especially of *lady principals*. The severity of their treatment of children is a matter of loud complaint among families; and, to say nothing of its positive cruelty, is causing among children a dread of school, and a repugnance to education, which materially interferes with their success. The scandal should be promptly remedied.

Woman's Size and Form.—An artist has measured the Venus de Medici and finds that, allowance being made for her attitude, her height is about 5 feet 2 inches (the actual height of the statue is 4 feet 11 inches), while the foot is exactly 9 inches long, rather more than

1-7th of the whole height. This does not quite agree with Vitruvius, says a critic, who gives 1-6th of the height as the proper length of the foot; but it agrees with the measurements of all the best statues. The greatest width of the foot is 3 3-8th inches,—i. e., 1-18th of the height. Here, then, says M. Bonomi, the artist named above, we have a rule for shoemakers and for shoe wearers. Any lady who compresses her foot below these dimensions is not only giving herself pain, but is putting herself "out of proportion."

WOMAN IN THE CALIFORNIA CHURCHES.

At the last meeting of the California Congregational Association, the following resolution was ably considered and then adopted almost unanimously:

Resolved, That in the judgment of this Association, it is neither unscriptural nor contrary to the spirit of Congregationalism to allow to the women of our churches the same privileges with respect to participation in our social religious meetings as are accorded to men.

WOMAN'S RIGHTS AGAIN VICTORIOUS.

"The Young Men's Christian Union of Nyack," established on the broad basis of equal rights to all, without regard to sex or color, celebrated their first anniversary on the evening of Sept. 30, in the Methodist Church of that city.

Notwithstanding the fact that a Democratic rally was being conducted vigorously in the town at the same time and that a large Republican meeting was held at Piermont, three miles below, the house was comfortably filled with an intelligent and appreciative audience.

A prayer by the Rev. J. H. Fraser opened the proceedings, after which the Rev. D. K. Lee, Susan B. Anthony, and Sarah F. Norton, of New York, delivered short and spirited addresses.

Mrs. Norton, a small, dark-complexioned woman, giving no outward indication of the ability and power which marked her delivery, electrified the audience with an address that would compare favorably with that of some of our best speakers. She was congratulated with hearty hand-shaking before leaving the stand.

Miss Anthony, after her usual crisp and pithy manner, said that the politicians of both parties being constanly employed in saving the country, had left it to her to save the people. That Horace Greeley was all right, but his time was employed in warding off some terrible disaster, which brought down the house.

The affair was important only as being the first Christian association of men who admit women upon equal terms.

Friends wishing to have a good word spoken in their village will do well to secure the services of Mrs. Norton. She may be addressed at this office.

WOMEN'S ENTERPRISES.

The Chicago Correspondent of the N. Y. *Evening Post*, under the above head, says:

We have a large number of women who have shown themselves capable of carrying on sanitary fairs, hospitals, orphans' homes, and like charities; and they propose to go still further. From bookmaking and newspaper correspondence and school-teaching, they took another step by forming a "Woman's Association," in which a good deal of strong, sensible talking has been done, and now they must have an "organ;" and so, on the first of next month, three of these ladies, well known in works before mentioned, purpose to begin the publication of *The Sorosis*, a newspaper devoted to the interests of their sex, and "independent in politics and religion." As a source of local information it will be almost as good as a tea party, while as an advocate of Woman Suffrage, fair wages for women, and other causes which are demanding attention, it will have its due influence.

Another woman's enterprise, and one which I think is decidedly practicable, is the publication, by the esteemed wife of one of our Judges now on the bench, of *The Chicago Legal News*, a weekly paper, which will be devoted to legal matters, giving abstracts from the opinions of our highest courts, decisions of our local courts in important cases, and general news of interest to the profession. There is no publication of the kind in the West; and the demand for it, as well as the ability and energy of the lady who is to conduct it, will probably ensure its success.

WORK AND WOMAN.

Rev. Washington Gladden, it seems, has tried his hand at writing on Woman, and we judge, from the little we have seen of his book, to much better purpose than did his near neighbor, Dr. Todd. On the subject of work, or avocation for women, he writes, among many other good things, thus:

"But what shall we do?" I hear you ask. Noble avocations without number await laborers from among men. But what shall women do? Whatever they can do well. The foolish customs of society have excluded women from many avocations that they would have adorned. But it is not necessary for you to be governed by these antiquated whims of society. Modestly but earnestly claim for yourselves the right to do whatever work you can do well, and to receive therefor the same wages that men receive. Men can help but little in this matter if you do not help yourselves, and when you do help yourselves there will be plenty to help you. We might have argued and debated for centuries about the fitness of women for the medical profession, without coming to any agreement, had not two or three women, by braving the prejudice against them, and toiling on year after year, amidst discouragement and ridicule, earned the diploma of the faculty and settled the question. The number of those who will devote themselves to this calling will yearly increase; and fifty years hence the world will wonder how people could have lived so long without female physicians. So it will be in other callings; but each one must have its pioneers, and young women must not be scared from their purpose to follow the work they love best and can do best by that hydra-headed monster, public opinion.

On dress and fashion he is, if possible, better yet:

The idea of a uniformity of style is in itself absurd. If the faces and figures of men and women were uniform, and changed uniformly from year to year, it would be possible to have one style of dress for all; but single men and women are so unlike, nothing can be more ridiculous than that they should attempt to follow one prevailing fashion. By the laws of fitness a large face should have a broad covering; but the fashion-mongers ordain that bonnets shall be small this year, and all over the world big, round faces stare out from under little top-knots which only serve to aggravate their bulginess. Upon some ladies the tight basque is always becoming, but a stout damsel or a fat dowager stuffed into a tight basque cannot look otherwise than comical. And yet, if this garment happen to be the style, thousands of the fat women put it on and go waddling through the streets like perambulating grain-bags! Pink is a color becoming to a very few American women; but if some shade of pink is the raging color, the great multitude of sallow visages will be swathed in it, making them look far more coppery and cadaverous than they really are.

Judge for yourselves. If you find a garment which is not all the rage, but which is more beautiful and more becoming than those which happen to be fashionable, don't be afraid to wear it, I beg you. Do not confess yourselves the bond-slaves of this whimsical tyrant. Its empire is becoming more fickle and more despotic year by year; and the number of those who are its reasonless servitors is increasing year by year. It is the sole authority that many men and women obey. There are hundreds of thousands who would sooner break God's law than the law of fashion. Some of you who are reading this page would, I fear, speak falsehood or do injustice sooner than appear in the street in an antiquated coat or a bonnet of last year's style. That seems a harsh statement, but it is true; and can any truth be more melancholy? This tyranny of fashion over the bodies and souls of men and women has become so galling that it is the duty of all good people to protest with the sternest emphasis against it, and to resist, by example as well as word, its arrogant pretensions.

Miss Tupper officiates as pastor of two Universalist churches of Menesh and Menasha, Wisconsin.

WASHINGTON LETTER.

Washington, Sept. 26, 1868.

Dear Mrs. Stanton: Our annual meeting, though small in numbers, having but a day's notice in the city papers, was earnest and efficient, showing an increased determination to prosecute the cause against all opposition and difficulty. The business arrangements were dispatched with great harmony, few changes being made in the officers and none in the constitution. The annual report which was too lengthy for your columns, but not of sufficient importance to publish in pamphlet, was creditable to the first years efforts of an unpopular cause at the capital of the nation, and the plan of work laid out promises to improve upon it in the coming year. The principal speeches, by Mrs. Dr. Lockwood, Prof. Willcox, Col. Hinton and Dr. Breed, were earnest, eloquent and bold. Mrs. Lockwood said, in speaking of the laws in the District, that the woman who had wealth and married here, must be sure that she married a man superior to the laws, or risk the loss of all she possessed, as she had no existence in the statute-books, for both property and children may, by will or other devise, be conveyed to another, and she has no redress but in the courts he has created and under the laws he has made to protect him in this usurpation. She claimed that herein was *cause* for discontent, and woman could accept nothing short of equal justice by equal safeguards, the most formidable of which was the elective franchise. Which *demand* was shown, in the following speech by Prof. Willcox, to be not only common to the growth of classes and individuals, but of sufficient *power* to drive kings from their thrones and Presidents from the hearts of the people, if Kings and Presidents, like Louis Phillippe and our own John Adams, oppose this demand.

The sagacity of our leading women in striking hands with the Industrial Congress, lately assembled in New York, was highly commended by by Col. Richard Hinton, who sees in this grand movement, yet crude and weak, the bond of a true democracy, and the corner-stone of liberty. Dr. Breed, of earnest Quaker tendency, who has boldly defied slavery and its encroachments in this city for twenty years, a *non*-resisistant, with large reserved forces, a poet, related to Whittier, said, the question was not whether woman had the right to complain of unequal laws or unequal compensation for her labor, it was this—does man, in power, dare to do right? Is there moral courage enough in this government to say to the women who have sacrificed husband and son, and home and happiness for its salvation, "*Well done*," and to listen to their call for protection from that government they have suffered *most* to save. To our shame, he said, *this is the question*, and he closed his eloquent appeal to the honor of the nation, by reading a poem, expressive of his own sentiment, which I hope you will publish, to be read and treasured up by every mother of the land, and to be taught to her children for a parlor enrertainment or a school recitation. In this way, good and beautiful sentiments should be, like their evening prayer, bound close to their tender hearts, from which must flow the good or evil issues of life in all future time.

We shall now extend the interest in the work of this District by parlor meetings and public discussions, and hope, by the coming of Congress in December, to be able to present several thousand names of this city, and many thousands from the states. By this time, the friends of impartial justice must see that this is our time

to work. In the coming four years, while the foundations of society are upheaved, we must *purify* and bring to a white heat the different segments of agitation that go to make up the higher civilization and weld them together on the plane of suffrage to all American citizens. In this event we have reconstructed a government that shall exist by the consent of the governed, that shall flourish through the united energies and forces of a harmonious people, and against which rebellion and treason shall never again prevail.

But we must have the help of individuals, organizations, and your invaluable "REVOLUTION" to put the machinery at work early this winter.

J. S. G.

THE IMPRISONMENT OF GEO. FRANCIS TRAIN.

DUBLIN, Sept. 8th, 1868.

Editors of the Revolution:

I RECEIVE your paper regularly with a few exceptions. It is becoming a great success, diffusing everywhere useful and instructive knowledge which has been heretofore buried in obscurity and unknown only to a few. The only topic of news worthy of transmission is concerning Mr. Train's harsh and illegal imprisonment, and the ersistent determination of his enemies in keeping him bottled up in violation of every principle of law and justice. Indeed they have him corked up tight, for there are no less than four wardens, a cordon of policemen, and three detective officers around his prison, and at the entrance door, and more than twenty police stationed round the building. Notwithstanding, he has got a safety valve from which a good deal of steam escapes in the form of addresses. Jail Journal or Train Extra, which contains epigrams such as "Britons never will be slaves," "Up with the green and down with the M.P.s," "The Anti-Irish Bench, or the rottenness of English justice," "England eating the leek," and many others of greater importance. This Journal alone is creating the wildest excitement and enthusiasm on the part of the people. Nearly 5,000 copies were published and sold last week. It has put the damper on the sale of the other National Journals. The news boys are making a harvest of them. I called into Mrs. Rountree's, the patriotic wife of Mr. Rountree, an American citizen, who is suffering for his country in an English Bastile; she keeps a fine stationers shop. She told me that she could not supply half the number who applied to her. The national papers are copying those epigrams. The government are becoming alarmed lest it will arise the people to a state of revolution. The editor of the Tipperary *Advocate* ordered some thousands for Tipperary. A grand address of artistic style and of elegant workmanship was lately presented to Mr. Train by a Committee of the National Teachers' Association of Ireland and it has created a tremendous sensation on the part of the government. Detective officers were sent to his cell to make inquiries about it, but as Mr. Train is not of the Couydon or Massey stamp they were obliged to depart without receiving any information. In fact it has caused intense feeling of anxiety and uneasiness on the part of the British government. It is the opinion of many here that Mr. Train will make England eat the leek, and that probably it will lead to a Causa Belli between the two governments. His case is to come on again on Friday next, but it is difficult at present to know what the result may be. The people of these kingdoms, particularly Ireland, are already influenced by the good advice of Mr. Train—that of not voting at the coming elections; for there exists to a great extent a kind of apathy and indifference on the part of the people as to the registration of votes, so that a great many both in England and Ireland have allowed their claims to go by default. In fact, the people here are more interested in the presidential election of America, and they look more hopefully in that direction, for the liberation and redemption of their native land from English tyranny and domination, and it is hoped that the Irish (Fenian) element will vote none but the party who will make England lick the dust, by paying the Alabama claims, release her prisoners and restore Ireland her national independence. The people here regret very much that Mr. Train was deprived of the opportunity of being home in time for the presidential campaign. Mr. Train has changed his programme. His advice to the Fenians in America is now "on to Canada," and if they don't exactly kill the British lion they will have the satisfaction of cutting off his limbs. Then you know after that comes death.

With best regards, believe me sincerely yours as usual.

F. T. B.

WHAT THE PEOPLE SAY TO US.

MOUNT VERNON, N. Y., Sept. 29th.

Editors of the Revolution:

THE letter of T. D. in the *World*, in reply to a communication from Mrs. D. C. Watts, of Mount Vernon, in which she accuses some one of "causing her name to appear in your paper without her consent," settles, at once, the question of *responsibility*.

Facts are stubborn things. There is an old adage, possessed of more *truth* than *beauty*, "that every tub should stand on its own bottom." For *truth's sake*, I shall set this one "*right side up*."

On my way to the meeting, for company's sake, I called for Mrs. Watts, knowing it was her purpose to attend. Not being very well, she had abandoned the idea of going, but not so her daughter; however, she concluded to go, if I would wait a few moments for her; becoming impatient of the delay, I started without her.

Overtaking me, she apologized by saying, she had been persuading two lady friends to go with her, and *they did go at her solicitation*. She then called for her sister, securing her attendance; from thence she went for Mrs. Livingston, thus rallying four ladies beside herself and daughter.

She now "*demands*" to "be counted out from among the strong-minded women of Mount Vernon," I am quite sure she has made the *demand* none too soon, for one so *weak* and *vascillating* would only bring reproach and contempt on any great reformatory movement, with which she might chance to be associated.

Surely, her "*evil spirits*" must have "*had control*" when she penned that letter.

Yours, for truth and justice,

MARY H. MACDONALD.

LITERARY.

PACKARD'S MONTHLY for October has come holding its own if not improving on the past. Oliver Dyer, James Parton, Olive Logan and Elihu Burritt are among the contributors. Olive Logan has a characteristic article entitled *Us*, meaning as she puts it, "Ourselves—of Course Women." Our readers may taste of it next week. If sour, they will find it "pleasant sour," or if sweet, a very little bitter. As to the suffrage, she is not quite up to the mark. She evades rather than meets the question. Two or three stepping-stones bring her over it dry shod. She says:

"Let us not talk about the political aspect at all. There are but few women who care to vote just for voting's sake; but every true woman cares for her sex's advancement in the direction of a self-respectful independence, and that includes the art of earning her own bread."

The last is true enough, but how about the first statement? How does she know "most women do not care to vote?" In the presence of their husbands they may say they do not care to vote. In the presence of Olive Logan they might say the same, but most women will tell the advocates of Woman Suffrage when alone, that they do long to be clothed with the power of the ballot, if not "*for voting's* sake," at least for their own sake. The slaves in the presence of their masters would declare to a foxy priest, or Paul Pry politician from the Northern states, that they didn't want to be free—O no! But they didn't tell Gen. Sherman's army so. Not they. But Miss Logan is, perhaps, quite near the truth in saying:

"The one thing which most needs *revolutionizing*, to the end that woman may be free and independent, is the prevalent idea on the subject of marriage. Woman's ideas on that subject, no less than men's, be it distinctly understood."

But what she says under that head, and also some thoughts on baby-tending, will make us a column for next week.

EXIT OF CALIBAN AND SHYLOCK. A tale of Captive lady, Knight, Tourney and Crusade. Philadelphia: A. Winch, 505 Chestnut street. A large octavo pamphlet of nearly a hundred and fifty pages, treating of the Woman Question in more aspects than any other work of its size yet produced. Its price is 75 cents, one-third too much, most buyers will think, and not unreasonably. And yet we venture to say, that those who do like it, will never complain of its cost. It will have foes, too, as well as friends, as readers of "THE REVOLUTION" will see, and perhaps become, should we give them some specimens of its pages, as we hope to do soon.

THE AMERICAN MISSIONARY. Published monthly by the American Missionary Association, 53 John street, New York. 50 cents a year. An interesting journal, too; tolerant and liberal as possible from its own point of vision. It says:

"The Catholics are laboring among the Freedmen in Baltimore. In their schools and churches, white and black sit together. The priests openly declare that as God makes no distinction, the church cannot."

HERALD OF HEALTH for October. New York: Miller, Wood, & Co., Publishers, 13 & 15 Laight street. General agents, the American News Co., the New York News Co. $2 per annum. Single copy, 20 cents, and every number worth the price of the whole year. There are Magazines professedly devoted to various subjects, but which carry little evidence of any high purpose beyond the interests of the proprietors and publishers. No one who reads attentively the *Herald of Health*, will fail to see that he himself is the largest sharer in the profits.

HORTENSE. THE LAST OF A NOBLE NAME. A romance of real life. By Emily Pierpont De Lesdernier. New York: Wentworth, Maxwell & Co. This lady has written a novel which purports, we believe, to be chiefly founded on events in her own history. If this be the case, it is a matter of astonishment that the story is not a more natural one. Its incidents for the most part, are located in the South and in New York, but the characters and manners contained therein, never had their prototype short of a sensational stage-play. There is much preposterous talk about "emotions," "spiritual affinities," etc. Plantation negroes figure as "Ethiopian servants." There is much heroic phrascology, as "thou" and "thine," a mode of expression not used by the Americans, except among the Quakers, etc. The book displays a poetical immagination and good descriptive ability, but is quite too *fine* to be *true*.

THE RADICAL for October is here with a whole larder full of good things; a real autumn harvest, and yet, like the Tree of Life in the Patmos vision, 'yielding its fruit *every* month." Whoever would be religiously free as well as spiritually pure, should be its patron. $3 a year. Address *Radical*, 25 Broomfield street, Boston.

A PSYCHE OF TO-DAY. By Mrs. C. Jenkyn, New York: Leypolt & Holt. This touching story gives an insight into social life in France, which impresses the reader at once to be without exaggeration. It illustrates the evil consequences of a *marriage de raison*. Of the union of a *blase* man of the world to an ardent and inexperienced girl. The incidents are pathetic, and the characters exceedingly natural, if we except that of "Hubert." The book shows a keen insight into human motives and human weaknesses, and contains many of those terse sentences, forcible and suggestive, that sigulaize many of the French novelists.

ABDUCTION of Mary Ann Smith by the Roman Catholics, and her imprisonment in a nunnery for becoming a Protestant. By Rev. H. Mattison, D.D., Jersey City, N. J., published by the author. A pamphlet of a hundred and fifty pages, containing the testimony in the case, decisions of court, correspondence respecting the forged letter, a portrait of "Father Doane," and a brief history of several other similar cases; also a large amount of information besides the "history," important to be known. Price 50 cents.

SMOKING AND DRINKING. By James Parton. Boston: Ticknor & Fields. New York: 63 Bleeker street. A handsome and very valuable pamphlet of a hundred and fifty pages. Every young man should own and study it, and lend or read it to every old man, especially every one who uses intoxicating liquors or tobacco.

Forty-Seventh Annual Report of the Mercantile Library Association of the City of New York. Pp. 44. Elegantly printed by Willard Felt & Co.

THE SUNDAY-SCHOOL TEACHER. Devoted to the interests of Sunday-Schools. Chicago: Adams, Blackmer & Lyon, No. 155 Randolph street. Terms—Yearly subscription $1.50, invariably in advance. Single numbers 15 cents.

THE MASSACHUSETTS TEACHER. A journal of Home and school education. Published in Boston by the Massachusetts Teachers Association. $1.50 per annum.

THE HEALTH REFORMER. Truly named. Battle Creek, Michigan. Published by the Health Reformer Institute. Price $1 per year. Single numbers 12 cents.

THE LADIES REPOSITORY. A Religious and Literary Magazine for the home circle. Boston: Universalist Publishing house, 37 Cornhill. $2.50 a year.

THE EXCELSIOR monthly magazine and Public Spirit, devoted to the elevation of the race. $2.50 per annum. Olmstead & Wellwood, New York and Brooklyn.

PROCEEDINGS of the first annual meeting of The Religious Association held in Boston, May 28 and 29, 1868. Pp. 120. Adams & Co., 25 Broomfield street, Boston.

LET the women who have all the rights they want read this from the N. Y. *Sun*, and remember the multitudes outside the pale of social consideration:

THE WAGES OF WORK AND SIN.

The other day an interesting child—for she was really no more—except that she was precocious in wickedness, went into the working Women's Home, Franklin street, when the following dialogue took place between her and one of the Superintendents;

Superintendent—What's your name?

Girl—Mary Thompson.

Superintendent—How old are you?

Mary—Nearly sixteen.

Superintendent—Where and with whom do you live?

Mary—In Eldridge street, with my mother.

Superintendent—What can we do for you?

Mary—Get me some work, please.

Superintendent—Where have you been working?

Mary (hesitatingly)—In a concert saloon.

Superintendent (astonished)—Where?

Mary—Corner of Chatham street and the Bowery.

Superintendent—That's it, eh? Why did you leave it?

Mary—Well, you see, I got into a row there; two men came in one night, and I heard them say they were going to rob a young man who was kind to me, when I told them I wouldn't let them, and then for spite they said I stole money from them. I was taken to the Tombs, and the Judge, after discharging me, sent me here to look for work.

Superintendent—Where were you before going to the saloon?

Mary—In a factory.

Superintendent—Why did you leave it?

Mary—Because I only got $3 a week, and my sister got the same, but it wasn't enough to support us, and we could make a great deal more as waiter girls.

Superintendent—How much were you paid at the saloon?

Mary—$3 a week and what we could make.

Superintendent—What do you mean by "what you could make?"

Mary—Well, you see, ma'am, we were allowed five cents on every drink, and then the young men treated us, and when they gave us a dollar, if they were spunky and decent, they would not take back the change; beside, we got lots of jewelry, brooches, earings, etc. (This was evident, for she wore a great deal.)

Superintendent—How much did you make a week?

Mary—Well, from $15 to $18, according to trade. If it was good, we'd go up to $20, and then again we'd go down to $10.

Superintendent—But isn't it wicked?

Mary (hanging down her head)—I suppose so, ma'am, but it is hard to be hungry.

Superintendent—Would you like to leave the saloon?

Mary—Yes, ma'am, if I can make enough to live upon and help my poor mother. My sister is in the saloon yet.

The upshot was that Mary was sent to work where she may make from $3 to $4 a week. Nothing has since been heard of her. She may have returned to iniquity, in the saloon, since the ways of wickedness are pleasant and profitable in comparison with the hard work, small pay, and the sneers and snarling which are the lot of too many factory girls. Poor Mary? she is a good subject for some of the effervescing pity and philanthropy that just now is going round loose in John Allen's neighborhood. Her address can be had at the Working Women's Union.

Large establishments that will secure to women and girls profitable employments will do more to save them from destruction than all the prayer-meetings that can be organized in the John Allen dance-houses. "Work is worship," says Emerson.

WHAT WOMEN ARE DOING.

ENGLAND.—While Mr. Ayrton, who is running for Parliament, was speaking lately at a large meeting, after being questioned by individuals in the audience on various topics, a Miss Harriet Law rose from her seat and asked the Honorable gentleman if he were to be returned, how he would vote on the Woman Suffrage question; and reminded him, that 16 years ago, the women were said by him to be already governing by advising; so that if they governed now without a vote, what harm would there be in giving them the franchise. According to the London *News*, instead of answering the strong point made against him, he went back to that most weighty argument, It is a more honorable position for a woman to be a wife. At the close of the meeting, Miss Law again attempted to make Mr. Ayrton answer her question, but was refused the floor by the ungentlemanly chairman. We admire the pluck of Miss Law; and her example should be followed not only in England, but in America; for it is mainly by agitation that we are to succeed.

Among the claimants to be placed on the voters list in Chelsea, was the name of Frances Power Cobbe, which was refused.

A correspondent of the London *News*, writing from Norwich, in speaking of a female telegrapher of that place, who was to be discharged for some reason not stated says: "I have sent and received a large number of messages during the last 5 years, and never once had a mistake or hitch of any kind."

Miss Burdett Coutts, the wealthy English lady, has offered £500 as a prize for the cultivation of the cotton plant.

SCOTLAND.—At Keithhall, near Aberdeen, a little child fell into a well 15 feet deep. The alarm being given, her grandmother, regardless of personal danger, threw herself in also, and with the greatest exertions kept herself and the child above water until help arrived. But her work was in vain, as the child had expired before she reached her. This was a brave woman, who, according to some men's opinions, jumped out of her sphere, in endeavoring to rescue a human being from destruction.

CHEERING SYMPTOMS.—The *Com. Advertiser* truly says it must be cheering to the advocates of the rights of women to note in various ways and directions, symptoms of a change of popular sentiment in their favor. Nowhere has that recognition been more complete and satisfactory than at the National Labor Congress assembled in New York. Women have participated conspicuously at its council board, and their influence has been powerfully felt throughout the discussions. To a majority of the male delegates it has seemed just and proper that they should be heard upon those great labor questions, which are of vital interest to the thousands of working women who are struggling for a livelihood in our city.

WOMEN STUDENTS IN RUSSIA.—The *Pall Mall Gazette* says:

"It has been stated of late that a university for women is about to be founded in Russia. Such is not exactly the case, but it is true that public classes for female students will probably be organized there before long. During several years the lectures delivered by the professors of the University of St. Petersburg were open to the public; and this privilege was so appreciated, that during the course of 1859 and 1860 between two and three thousand persons regularly attended them, and among these were a great number of women. But the year 1861 brought with it those student disturbances which resulted in the closing of the University; and when it was reopened new regulations had been made, by which women were excluded from its classes. The only subject which they could now study in public was that of medicine, for the medical faculty in St. Petersburg forms a separate academy, independent of the University. A number, however, of the female medical students went abroad, especially to Switzerland; as, for instance, Mlle. Suslof, who recently obtained a doctor's diploma from the University of Zurich, and who has subsequently received permission to practice at St. Petersburg with the privileges accorded there to foreign medical practitioners.

"During the present year an important agitation has taken place among the women of St. Petersburg, in favor of public instruction. Several German newspapers have stated that a petition bearing four hundred female signatures has been presented to the Minister of Public Instruction, praying that classes might be opened for women in the University, and that the Minister has refused to grant their prayer, considering their tendencies to be 'nihilistic.' But in reality no such petition has been laid before him, the Russian government not favoring such demonstrations. What really has occurred is this: more than even four hundred women have sent letters first to the council of professors, and then to the rector of the University of St. Petersburg, begging for permission to attend the lectures on philology and natural science, and offering to pay for the privilege. The council replied that it 'fully sympathized' with their wish, but that the public classes were closed against them by law. As regarded the opening of the new classes, however, the professors would be 'perfectly willing' to give lectures to them, if only the intending students could obtain the necessary permission from the minister of Public Instruction, and fitting accommodation could be provided for them. There the matter rests at present, but it is understood that measures are being taken to obtain the requisite permission, and it is expected that, if the classes are opened, they will be attended by a very large number of female students."

MISS JULIA CROUCH of Mystic, Conn., is speaking before large audiences in Massachusetts, Rhode Island and Connecticut, and everywhere enthusiastically received. The Norwich (Ct.) papers speak very highly of her ability.

MISS MARY E. KELSEY, of this City, aged 17, just graduated from the Massachusetts State Normal School at Westfield, attended the New Jersey State fair at Waverly last week, and sold "Fancy wood ware" to the amount of $100. Good work for four days.

THE Boston *Commonwealth* says: "The New England Women's Club propose to have a series of evening entertainments, social and intellectual, during the coming season, at which articles of interest are expected from Mr. R. W. Emerson, Mrs. Julia Ward Howe, Mr. Henry James, and other distinguished literary persons. The club is quite prosperous. Their rooms in Tremont Place are convenient and very attractive."

MISS ROLLINS, a Charleston (colored) lady, has written a biography of Major Delaney. Lee and Shepard publish it on the author's account. The Major was the first pure black ever commissioned in the United States army. He owed his elevation to the friendship of ex-Secretary Stannton.

MRS. MOSES BURR, of Weston, Conn., finding a burglar in her house, "pitched" into him, defeated him and secured his bundle.

MRS. AMES is engaged on a bust of the late John A. Andrew for the Boston State House.

MISS MAJOR PAULINE CUSHMAN is dramatizing in Massachusetts.

TWENTY-THREE ladies applied for admission to Wabash College, Indiana, but were rejected on account of sex.

TWENTY TWO Unitarian societies have chosen women delegates to attend the National Conference of Unitarian churches which met in this city Oct. 6th. Most of the Unitarian local conferences admit women as delegates on the same footing as men. Some of the new Unitarian Societies choose women as trustees, and a woman has been admitted as student in the present junior class in the Unitarian Theological School, at Meadville, Pa. Mrs. C. H. Dall and Miss Mary Grew have been cordially welcomed as preachers in some Unitarian pulpits.

SOPHINISBA ANGOSCIOLA, or Angussala, was an Italian lady, of a noble Cremonese family, born in 1535, manifested an early love of drawing, and was put under the tuition of Gatti. In a short time she became a complete mistress of painting, and acquired a high reputation Phillip II. invited her to Spain, patronized her liberally and gave her in marriage to Don Fabricio de Moncada, who took her to Sicily, his native country. After his death, she married a noble Genoese. At the age of sixty seven, she lost her sight; but she continued to be the charm of the enlightened society which she collected around her. She died at Genoa, about 1620.

THE Jewess alleged to have been abducted in Wales by a Baptist preacher, writes that it is all bosh: she apostatized of her own accord, and intends to remain apostatic.

MONEY.

Will our good friend D. Wilder tel lus of what advantage it is to the people to have the currency of the country convertible into gold and silver? The use of money we all agree is to facilitate exchanges by serving as a measure of value, and the most important requsite is invariability. This can be secured only by a fixed amount being coined or issued by the people acting through the General government, and in fact the coining of money is a power especially reserved by the Constitution, and it seems to me that to allow the issuing of Bank promises to pay as a substitute for money is a clear evasion of this provision. Under a monarchical or despotic government, there is an advantage in a metalic currency, because it prevents the government from swindling the people. But where the people are the government and have no motive to cheat themselves, no such reason exists. What more important function can the government perform than to supply the people with a cheap, uniform, invariable measure of value? Why should the people permit a few private individuals to have a monopoly of supplying a dear, various and variable currency when they can easily have a true money at the cost of issuing it? To be an exact measure of value no more necessitates that the money should have intrinsic value, than that a yard-stick or a peck measure should be made of gold or silver to be a good measure. What the people want is a money that will always buy at cost a definite number of hours labor in whatever form. Not a money convertible into any especial form of merchandise, as gold or silver, but a means of buying all kinds of products, or, in other words of making equitable exchanges. Our present system of money favors inequitable exchanges, giving the advantage to those who speculate and greatly spoliating those who produce. The real standard of value is the amount of labor it costs to produce anything, and it is that which determines the real value of gold and silver, though those metals have long had a factitious value owing to their use as money.

At the present time I believe they are valued at more than they cost, as compared with corn or wheat for example, the cost of production having of late years varied much more than that of grain, and it seems likely that gold, at least, will before long be got at a considerable less cost than heretofore, causing a fluctuation in the present standard greater than the fluctuation in, say, the cost of corn. By taking an hour's labor as the unit all injustice is avoided. It is a disgrace to a mighty nation like ours to have a currency which professes to be something it is not; of which the dollar is only seventy cents while pretending to be a hundred.

To continue to use such a currency is to accustom ourselves to believe that a lie is as good as the truth, but to substitute for this a sort of currency that is only different in being an undetected lie is not a radical reform.

Bank notes promising to pay specie dollars are very well to buy as only a few people ask for their payment, but their goodness all depends on that; and all lies are bad, and this particular kind is one of those blunders that is worse than a crime, because unnecessary and injurious to everybody but speculators, or to call a spade a spade, gamblers. Although legislation cannot determine how much money one section or another of the country may require, it is quite possible to tell by careful statistics about how much money the whole country will require. Suppose that it is decided to be five hundred millions of dollars, taking to commence with a silver dollar as the standard provisionally. If that should prove a little too much, the paper dollar would be worth a little less than the silver, or, in other words, prices would advance slightly. By calling in a portion of this, the paper dollar could be made to be worth more than a silver dollar, or, in other words, prices would recede a little.

The natural laws of trade would soon settle the question as to the accuracy of the precalculation of the amount of money required. If the amount were fixed for 3 or 5 years, the average would be probably about right, at all events it would be easy to make such a currency self-regulating. One of the last things that ought to be taxed is the money of the country, which is the very life-blood of civilization, and in a really civilized country would be furnished to the people at cost. Metalic money and its representatives are relics of barbarism, and, when the finer instincts of Woman take their true place and wield their due influence, will be swept away with other relics of the dead past. May Heaven speed the day!

F. S. Cabot.

THE MONEY QUESTION.

BY L. A. HINE.

The National Labor Union is undoubtedly in error on the money question. Three-fourths of the delegates will acknowledge that the high claim insisted upon over and again on the platform, that money monopoly is the principal cause of the unjust distribution of the products of industry, is a very serious exaggeration. The soil being the original and the chief source of all wealth, of course its monopoly is the principal cause of the grossly unequal distribution of the property and income of the country. And yet the Labor Congress refused to declare a proposition for abolishing land monopoly! At least, the Committee on platform unanimously (except one) refused to report such a proposition, and it was deemed useless to attempt to bring it before the body. The fact that a Labor Congress does not make the total abolition of this monopoly one of its chief objects is very surprising.

On the contrary, it directs its energies chiefly to a Secondary measure. The declarations of the Union concerning money, are, in the opinion of this writer, very absurd, and most unfortunately calculated to injure the cause.

The advocates of an exclusive and forever inconvertible paper money hold that interest is the great swindle of labor, and that a sufficient amount of irredeemable paper money would bring down interest to less than two per cent.—1 and 1-10 per cent. being thought to be all that money can rightfully command. This is the gist of the money plank in the platform. It is held by this writer to be absurd for the following among many other reasons.

1. An inconvertable paper money would be utterly worthless except so far as it shall receive value as a circulating medium by arbitrary power. The interposition of arbitrary power against the natural order of things always has, does now, and will forever produce shocking results. The existing rates of interest together with all the oppressions of capitol, are exclusively the result of arbitrary and despotic power which, whenever and wherever exercised, produces slavery.

2. An irredeemable paper money, with no payor, nor no promise to pay, would be infinitely more absurd than was the old Spartan iron money; and the attempt to make such paper money supplant gold and silver as a measure of values would encounter a far greater failure than did iron money, because the latter posessed some value. The object of Sparta was to destroy avarice. The object of the paper scheme of the National Union is to destroy interest and to secure to labor its just share of its own productions.

Had the Union declared that nothing short of *all* is the fair share of labor, and that the abolition of land monopoly, the reform of unjust laws, the universal co-operation of the working men in self-employment, and the triumph of education would make producers of all the people and secure all things to all laborers, it would have driven the blade directly to the heart of all wrong, and the result of such a policy would be to make every man and woman a capitalist, and to reduce interest to a merely nominal rate.

3. Even an inflated paper currency *with* a payor and a promise to pay cannot be a measure of values except as gold and silver, the universal measure possessing a definite intrinsic value, first measure the paper and tell the holder how much it shall measure—how long his government sealed yard-stick really is.

It is true that a greenback dollar now measures about 3½ pounds of coffee, but the coffee was first measured by gold; the greenback is also measured by gold and the dealer charges the difference to the price of the coffee on selling it for a greenback dollar. This is the case with everything, and the more the currency is inflated the less coffee will a legal tender dollar measure. The worth of the greenback largely depends upon the promise to pay and the ability of the government to pay it. What, then, will be the worth of the "true greenback" with no payor, nor no security for its redemption, but on the contrary, with the avowal that it never shall be redeemed?

It does appear to this writer that such a currency as is contemplated by the Union is a sham even more palpable than the money shams which it is the object of reform to abolish.

But as every editor now prizes communications in proportion to their brevity, I will close for this time and perhaps pursue the subject hereafter. Though I differ so widely from the Union on this question, I shall none the less heartily co-operate with it in the great work of Labor Reform. Let it be understood that I am for a greenback currency exclusive of all other paper money.

PAPER CURRENCY.

A good deal has been said respecting the inflation of the currency, and the New York *Times* of the 30th ult. contains a leader in which regret is expressed that the workingmen should have adopted the idea that their condition would be improved by what it is pleased to call an inconvertible paper currency. Now, we have never had, except in case of the greenbacks, any paper money that was a *legal tender*—and the greenbacks are *imperfect* money, because they will not pay interest on the debt, nor custom duties. Had the government made them a tender for *all* debts, public and private, and given us enough of them to transact the whole business of the country, we should have had no trouble about the premium on gold. We could have sent our bullion abroad to pay for foreign

imports; for we should have had a good circulating medium at home without any specie.

In the plan proposed by the Labor Congress, the money *is convertible* not into specie, but into interest-bearing government bonds, and anybody curious upon the subject of the necessity of having money convertible into specie had better read Edward Kellogg's New Monetary System [noticed in "REVOLUTION," July 30], where, we think, he will find it demonstrated that the value of money, gold, silver or paper, does not depend upon its material but upon its legal powers—and that gold and silver being scarce and difficult to procure are not suitable materials for money—not more suitable than they would be for making bonds and mortgages and promisory notes.

We believe that a complete revolution in the plan of instituting money is inevitable. Upon investigation, the use of gold and silver as money will be found relics of barbarism, and since the working people of this country are becoming alive to the fact that they are made unjustly the servants of capital by this means, there is no doubt that they will change the present system. Kellogg says:

"The common opinion that the material of a currency must be something scarce and difficult to procure, that the limited amount may render it permanently valuable, arises from a misconception of the nature of money, the properties of which are entirely independent of the material. Money consists in the legal powers to represent, measure, accumulate, and exchange property and products. It receives its power from law. If gold and silver should become as abundant as iron and lead, the only difficulty in maintaing them the materials of a currency, would be the difficulty of protecting them from counterfeit. Could they be protected, it would be as unnecessary to abandon them for a currency on account of their abundance, as to abandon the use of paper in making obligations, because more exists than can be used for that purpose. If the quantity of gold and silver were unlimited, and that part of it which was needed for a currency were made a lien upon and representative of property, there would be really as great a difference between the value of the metals so used and bullion, as there now is between a paper obligation that is a lien upon valuable property and a piece of blank paper."

M.

THE MONEY MARKET

was more active in the early part of the week, with an increased demand, thereby causing a stringency somewhat similar to that experienced at the corresponding period of last year. This is owing to the uncertain and eccentric movements of the Assistant Treasurer in his secret sales of gold to large amounts, notwithstanding his assurances to the contrary to the public, combined with the stockjobbing bear clique combination in locking up greenbacks. On Friday the extreme point of stringency in the money market was reached, the minimum rate for call loans being 7 per cent. in currency, and ranging as high as ⅛ and ¼ per cent per day, and 7 per cent in gold. At the close, however, the market became easier and call loans were made at 7 per cent. in currency and 4 to 6 per cent. on governments, with exceptional transactions by foreign firms at 3 per cent. Prime business notes are discounted at 7 per cent. The general impression now is, that the pinch is over, as after delivery hour at the close, the offerings of money were abundant. The weekly bank statement shows a decrease in all the items. The loans $1,719,676, the specie $846,148, the deposits $7,149,157 and the legal tenders $3,347,129.

The following table shows the changes in the New York city banks compared with the preceding week:

	Sept. 26.	Oct. 3.	Differences.
Loans,	$271,273,544	$269,553,868	Dec. $1,719,676
Specie,	12,603,483	11,757,335	Dec. 846 148
Circulation,	34,050,771	34,154,806	Inc. 104,035
Deposits,	202,068,334	194,919,177	Dec. 7,149,157
Legal-tenders,	63,587,576	60,240,447	Dec. 3,347,129

THE GOLD MARKET

was dull and heavy throughout the week, owing to the pressure of sales by government and the general hammering of the bears. At the close the market was excited with frequent fluctuations, ranging between 139¾ and 140⅛, afterwards recovering to 140¼ to 140⅜.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 26,	142⅜	142⅝	141⅞	142¼
Monday, 28,	142¼	142¾	141⅜	141⅜
Tuesday, 29,	141⅜	141⅝	141¼	141⅝
Wednesday, 30,	141¼	141⅜	141¼	141¼
Thursday, Oct. 1,	140⅛	140⅛	139⅛	140⅛
Friday, 2,	139¼	140⅛	139⅛	139¾
Saturday, 3,	140⅜	140⅜	139⅜	140
Monday, 5,	140¾	140¾	139⅞	140

THE FOREIGN EXCHANGE MARKET

was steady but inactive at the close. Prime bankers 60 days sterling bills are quoted at 108¾ to 109, and sight 109 to 109¼. Francs on Paris bankers long 5.18¾ to 5.17½ and short 5.16¼ to 5.15.

THE RAILWAY SHARE MARKET

was active and strong at the close, with an increased disposition to buy as money became easier. The chief feature in the market was Pacific Mail, which advanced 6 per cent., owing to the scarcity of the stock for delivery. Reading, Fort Wayne, Pittsburg, Rock Island, and the North West shares were active. Erie and New York Central were strong at the close.

Musgrave & Co., 19 Broad street, report the following quotations:

Cumberland, 30 34; W., F. & Co., 30⅞ to 31; American, 48⅜ to 49½; Adams, 51½ to 52¾; United States, 48 to 49⅛; Merchants Union, 22⅜ to 22⅝; Quicksilver, 22 to 22¾; Mariposa, 5 to 5; Mariposa, preferred, 16⅛ to 16½; Canton, 48½ to 49¼; Pacific Mail, 121¾ to 122; W. U. Tel., 35⅞ to 36; N. Y. Central, 129¼ to 129⅜; Erie, 48⅜ to 48⅞; preferred, 70 to 71; Hudson River, 35 to 35½; Reading, 95⅜ to 95½; Wabash, 61¾ to 62; Mil. & St. P., 95¼ to 96; do. preferred 95 to 95⅝; Fort Wayne, 112 to 112¼; Ohio & Miss., 29¼ to 29⅜; Mich. Cen., 118¼ to 119; Mich. South, 84⅛ to 84⅞; Ill. Central, 147 to 149; Pittsburg, 87 to 87 ⅛; Toledo, 102⅜ to 102½; Rock Island, 103⅛ to 103⅜; North Western, 89 to 89⅛; do preferred, 89⅝ to 89¾; B. W. Power, 15 to 15¼; B., H. & Erie, 23¼ to 23½: Bk'rs & B. As., 108 to 109.

UNITED STATES SECURITIES

advanced on all the issues, owing to the sudden easing up of the money market, and the dealers are buyers.

Fisk & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 112¼ to 112¾; Coupon, 1881, 113⅝ to 113⅞; Reg. 5-20, 1862, 104½ to 105; Coupon, 5-20 1862, 112⅞ to 113; Coupon, 5-20, 1864, 110¼ to 110⅜; Coupon, 5-20, 1865, 110⅝ to 110¾; Coupon, 5-20, 1865, Jan. and July, 108⅛ to 108⅝; Coupon, 5-20, 1867, 108⅝ to 108¾; Coupon, 5-20, 1868, 109 to 109¼; Coupon, 10-40, Reg., 103½ to 104; 10-40 Coupon, 104⅛ to 104¾.

THE CUSTOMS DUTIES

for the week were $2.408,429 in gold against $3,460,526 $2,921,000 and $3,185,000 for the preceding weeks. The imports of merchandise for the week were $6,733,633 in gold against $4,098,501 $5,613,175 and $4,222,255 for the preceding weeks. The exports, exclusive of specie, were $2,686,708 in currency against $2,599,006 $3,163-,024, and $3,074,642 for the preceding weeks. The exports of specie were $283,123, against $104,468, $646,890 and $329,525 for the preceding weeks.

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JOHN J. CISCO, Treasurer,

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